The Pastor

Marks of an Educated Person by Earl H. Furgeson

SEPTEMBER, 1955

The Pastor

DEDICATED TO THE MINISTER'S WORKSHOP

SEPTEMBER, 1

• VOLUME

• NUMBER

NEWMAN S. CRYER, Jr.,
Editor

WALTER M. ALBRITTON, Jr.,
Assistant Editor

LILLIAN O. WILSON,
Circulation Manager

ELIZABETH GRICE,
Secretary

CIRCUIT STAFF

PAUL ALBERY.....*Grand Rapids, Mich.*
JACK ANDERSON.....*Miami, Fla.*
CLARENCE F. AVEY.....*Athol, Mass.*
WARREN S. BAINBRIDGE....*Boulder, Colo.*
CARL M. DAVIDSON.....*Lincoln, Neb.*
M. E. DORR.....*Des Moines, Iowa*
K. MORGAN EDWARDS .... *Pasadena, Calif.*
J. CLAUDE EVANS..... *Columbia, S. C.*
RAYMOND L. FRANKS . *Forrest City, Ark.*
JOHN O. GROSS..... *Nashville, Tenn.*
ERLE HOWELL..... *Seattle, Wash.*
JAMES W. LANTRIP.....*Nashville, Tenn.*
ROBERT CASPAR LINTNER....*Verona, N. J.*
LAIRD V. LOVELAND.....*Denver, Colo.*
J. F. McLEOD, JR.....*Clayton, Ala.*
CHARLES A. NOWLEN.....*Casper, Wyo.*
G. M. PHELPS.....*Greensboro, N. C.*
A. P. SHIRKEY.....*Washington, D. C.*
J. RICHARD SPANN.....*Nashville, Tenn.*
DALE E. STRONG.....*Perry, Iowa*
PRINCE A. TAYLOR, JR.....*New Orleans, La.*
W. GEORGE THORNTON....*Falconer, N. Y.*
A. S. TURNIPSEED.....*Mobile, Ala.*
GEORGE A. WARMER, JR.....*Oakland, Calif.*
HAROLD B. WILLIAMS .....*Akron, Ohio*
ROBERT M. WILLIAMS ...*Washington, D. C.*
CARROLL A. WISE.....*Evanston, Ill.*
HAROLD I. WOOLARD ..... *Fayette, Iowa*

LOVICK PIERCE &
J. EDGAR WASHABAUGH
Publishing Agents

Member:
ASSOCIATED CHURCH PRESS

THE COVER: Dean Bernhard W. Anderson (third from left) of Drew Theological Seminary chats with future ministers who are students there. See "Marks of an Educated Person," by Earl H. Furgeson, page 2.

The Pastor's Life & Thought

Your Right to Say It—Letters to the Editor 1
Marks of an Educated Person—*Earl H. Furgeson* . . . .
Rethinking Christian Education—*Howard L. Grimes* . . . .
The Place of Benevolent Giving—*Thomas A. Williams* . . .
The Impatience of Job—*J. Philip Hyatt* . . . . . .
Monday Morning—*Emory Stevens Bucke* . . . . . .

World Parish

A Report on Desegregation—*Newman S. Cryer, Jr.* . . . .
Slants on the Secular—*Austin H. Armitstead* . . . . . .
Belfry Bat—*O'Linn McGuire, Jr.* . . . . . .
Letter From a British Pastor—*John C. Bowmer* . . . . . .
Preview . . . . . .
Review . . . . . .

The Pastor's Work

Kingdomtide Preaching–II . . . . . .
The Continuing Fellowship—*Frank R. Bradley* . . . . . .
Counselor's Workshop—*Carroll A. Wise, J. Lennart Cedarleaf*
Audio-Visual Resources . . . . . .
Administering the Sacrament—*Harrison Davis* . . . . . .
Idea Forum . . . . . .
Music for Advent and Christmastide—*Claude A. Ward* . . .
Guiding Young People Into Christian Vocations—
Foster J. Williams . . . . . .

Books & Ideas

The Fountain . . . . . .
Recent Books on Pastoral Care—*Carroll A. Wise* . . . . .
Reviews—*Leon M. Adkins, Roy W. Battenhouse, Waldo Beach, H. D. Bollinger, John L. Cheek, Stewart W. Herman, James W. Lantrip, R. P. Marshall, Paul S. Sanders, Hugh C. Stuntz* .
Books Briefly Noted . . . . . .

THE PASTOR published monthly except August, at 815 Demonbreun Street, Nashville, T
The Methodist Publishing House. Address all communications to 810 Broadway, Nashville
subscription price, $1.25 per year; single copies, 20 cents each. Entered as second-class Mail
Nashville, Tenn.

Copyright, 1955, by Pierce and Washabaugh

Your Right to Say It

TY OF THOUGHT IS THE LIGHT OF THE SOUL"—Voltaire

Answers Queries

I should like to thank those who ers to you regarding my article: ook At Evangelism" which you in the April issue.

like also to use this medium to actly 137 pastors who wrote me , most of whom in one way or sked for a suggested pastor's evangelistic approach. I am sorry at the following has not always philosophy, but I do know for wo years I have been a happy

your eyes and ears out *looking ing* for prospects.
your legs off visiting prospects.
your brain out devising legiti- oaches to their minds and hearts.
your head off planning and de- he best sermons they have ever

e your hand off welcoming those ome.
w your heart into everything you t Christ love people through you.
others run themselves to death there and everywhere while you ome in your own pulpit and in backyard loving, wooing, and those you can to Christ.
ugh all this pray your own spirit nd God's Spirit helpful.
mazed at the ease with which your becomes alive and effective be- u lose yourself in it.
er setting the above example over ble period of time, challenge your o share in your evangelistic con- labor, and you can wager your will do it. In fact, it is a safe bet e already "caught on" long before

J. Lester McGee
Memorial Methodist Church
City, Kan.

d by Review

A new reader, greatly refreshed Pastor—its insights and reviews, t amused in the light of the ac- f conversations between bishops ers in the Methodist and Episcopal to note the initial paragraph of iew of *Christian Affirmations* use-Gorham Co., $2.50) by Doctor Pittenger [June, p. 45] wherein we ere are three little books in one. d is addressed directly to clergy- the Protestant Episcopal Church. have only passing interest for ts and other Protestants. It is the of the three, in fact, only a single . . .

William Moll Case
ongregational Church
ento, Calif.

A Glaring Fault

Editor: I have appreciated reading the reports of pastoral calls and the analysis of the same by experts in the field. However, I am amazed that in the June issue telling of the reported call on "Anxiety" neither counselor nor specialist in the field picked up what was to me one glaring deficiency in the pastor's work.

The beginning of the article reads, "When I came in from an evening church service a short time ago, I received a message informing me that one of my members was in the hospital and that she was calling my name over and over." The article goes on to describe the particular problem of the person, and then the next paragraph begins, "The next morning I went to the hospital. Fearing that she was in a critical condition, . . ."

I am wondering why the specialist in the field of pastoral counseling did not counsel the pastor to go immediately to the side of his people who are in difficulty and in trouble.

I have no comment to make on the call or on its analysis, except that I do think that the call, while it may have been effective, would have been of far more value had it taken place at the time when the woman obviously needed assistance. No doubt she needed it in the morning, too, but if she was calling for her pastor in the evening, that was the time he should have been there.

William J. Ogle
Fisk Memorial Methodist Church
Natick, Mass.

Half As Well

Doctor Bucke: The guy before me did a good job; before him there was no church here. I tripled my church school; he tripled it twice in half the time. I doubled my membership; he doubled his in half the time. You see, I am breaking all my predecessor's records; I am half as old as he and I give promise of doing at least half as well. My record will remain unbroken . . . ; that is, if I can stay in one place long enough I might break my own record by doing half as well each ensuing year.

Happy Easter to you, too.

Ralph D. York
Community Methodist Church
Redwood City, Calif.

Frequency of Communion

Editor: The growing de-emphasis of Holy Communion in large Methodist churches, as sketched by Harry E. Hess [June, p. 48], deserves wide attention and prompt counteraction. For the number of large churches continues to increase and it will not be long before one and a half million Methodists will be worshiping in congregations having one thousand members or more.

When one-third of these turn out for a communion service, the pastor (in most cases there is still only one) must personally administer the elements to more than three hundred people. That involves considerable effort and requires the abbreviation or elimination of the sermon or the undue lengthening of the worship hour.

When faced with these facts, many pastors elect to retreat by reducing the number of observances, sometimes to the irreducible minimum of World Communion Sunday and Maundy Thursday. What to do?

Using laymen to administer the elements, as Mr. Hess suggests and as is customary in several Protestant denominations, is out of harmony with Methodist tradition if not with Methodist law. Conceivably some laymen in large churches could be given ordination as local deacons with the tacit understanding that their duties would be chiefly those of assisting the pastor in communion services. But that would call for General Conference action, inevitably preceded by much unedifying discussion, and therefore should be undertaken only as a last resort.

The so-called "cafeteria plan" in which the communicants serve themselves from large tables placed within the chancel is a questionable solution. It has not won wide acceptance and finds little backing in church history.

Only a minority of congregations have instituted double services—at 9:30 and 11:00—thus reducing the problem to more manageable proportions.

Therefore the third suggestion offered by Mr. Hess seems to possess unusual merit: Schedule another service specifically for communion to be attended by those who desire to communicate. This practice is followed in Episcopal and many Lutheran churches, and how it works could be readily investigated. Putting it into effect in Methodist churches should involve no great loss of interest as compared with the present lack of facilities.

Of course the pastor, who by nature and training is one of the world's best promoters, must apply his talents to seeing it through. He should stress particularly the values of corporate communion for a variety of church groups, ranging from the official board to the choirs and the circles of the W.S.C.S.

Such an opportunity offered weekly with the objective of influencing individuals and groups to communicate at least once a month, would go far toward correcting the present imbalance of church life as between social interest and spiritual aspiration.

Edward Laird Mills
Palo Alto, Calif.

Upholds Ritual

Editor: I am writing in response to a letter ["Optional Ritual Favored," June, p. 48]. The letter concerned . . . was written by the Reverend Harry E. Hess of Ne-

[*Continued on Page 48*]

Marks of an Educated Person

"He is one who possesses self-knowledge, a social consciousness, and a religious view of life. He is at peace with himself, with his neighbor, and with God."

By EARL H. FURGESON

A WISE and waggish philosopher once defined an education as "what you remember after you have forgotten everything you learned." This unorthodox definition focuses attention upon the fact that the final test of an education is always to be found in those moral attitudes of heart and fair habits of mind which one cultivates in the process of living in a society of students and scholars.

Certainly this is the heart of the matter, for what shall it profit a student if he have his head stuffed full of facts but lack those fundamental decencies which enable him to function as a wise parent, a respected neighbor, and a responsible citizen? The true end of an education is not what you know but what kind of person you are. "You do not educate a man," said John Ruskin, "by telling him what he knew not, but by making him what he was not."

How then shall we describe the educated person? What are his characteristics? In general we may say that an educated person is one who knows and approves the sum total of the relationships in which he is involved. In addition to having mastered a fund of facts, the educated person has also brought to flower those gifts and graces of personality which enable him to live at peace with himself, with his fellow man, and with the universe.

The spirit of the educational process should leave the student in firm possession of a charitable openmindedness which permits the holder to look in any direction upon any evidence without being afraid. If there are unwholesome traits in his own personality, the educated person does not resist facing them; if there are ties which bind him to humanity, he willingly accepts them; if there are linkages with the universe, he is anxious to discover them.

Self-Knowledge

The principle of an all-inclusive perspective applies, first of all, to one's own personality and suggests that the first mark of the educated person is self-knowledge. One who is truly wise is able to look within, to know and to approve those relationships which make him the personality he is.

It may seem odd to suggest that true learning begins with the task of learning to know ourselves. We think we know ourselves better than we know any other person or better than any other person knows us. Yet we cannot escape the fact that the eternal search is "man's search for himself," as a recent book by Rollo May is entitled (W. W. Norton & Co., $3.75).

Such facts as a misplaced wallet or a lost bank book are common and well-known tragedies, the normal pathology of everyday life; but these are nothing as compared with the tragedy of a lost Self, or a Soul out of relation to reality. The prodigal son was not the first nor the last of the sons of men to suffer the pain of having to search for himself.

The pathos of our own age of anxiety is written with the tears of those whose affections are alienated from the true objects of self-satisfaction and fastened upon objects that are self-destructive. Miss Karen Horney, one of America's able psychotherapists, says that on beginning her practice she was st the blindness of her patients their own obvious contradiction was matched only by the vast they consumed in denying thei

Every counselor is familiar v personal tragedy of those who a mask of arbitrary rightness in silence their inner doubts, or th assume the self-defeating pos over-dependence to quiet the fears; and the tragedy is always person never really knows wh that he is doing. With a litt analysis any of us could find traces of this condition. The philosopher, Thales, was once "What is the most difficult thi replied, "To know thyself."

The philosopher Nietzsche sa salvation as rooted in self-affi in the ability to "say Yes to on Jesus suggested something of t thing in his command, ". . . *Lo neighbor as yourself,*" for the tion is that if we cannot acce selves we cannot accept our ne The reason why we have such conscience in relation to others just simply that we have such conscience.

Men hate and despise their n because they hate themselves. T we find in others is often the pr of our own guilt, hidden from eyes. The lust for power, wh politics, in business, or in the is an inner compulsion fed by a doubt; the outward bid for omn is always born of an inward fe inferiority.

How much of the tragic histo troubled century has been incu the fearful minds of little men not understand, and could not *themselves!* Think of the ha blood and tears which our t reaped from the Nazi doctrine

---

Earl H. Furgeson is professor of Preaching, Pastoral Theology, and Worship at Westminster (Md.) Theological Seminary. The role of education in both the church and the public school may be a major item on the agenda of The Methodist Church's General Conference in 1956. As the national emphasis on higher education continues to increase, and as interest in the place of religion in the public school system becomes more widespread, it is important for pastors to think seriously about the meaning of education from a Christian perspective.

ss or from the South-African "apartheid" or from the practices of anti-Semitism ıtred of minority groups.
ostulates of modern dynamic y are correct these hateful s are but the lengthened f little men, the outward and gns of inward and spiritual The mounting evidence which ı the psychological clinics re- e ancient insight of religion weak person corrupted with the ignorant person swagger- ıuthority is a sick and broken does not know the real causes eased behavior. He has not himself."
rson who has gotten the sub- ın education would be anxious himself in his naked compre- tality. It seems incredible that ion so wedded to the ideal of y in science should shrink application of the same ideal f. The truly educated person o know himself and to cleanse ı order that his self may be with.
ber part of true education the aim to help us see our- God sees us in order that we reed from the fears that bind rought into the experience of and faith and hope that can A truly educated person is one accept himself because he has ıself acceptable to God.

onscience

rst mark of the educated per- ıt he knows and approves all ıtions within which constitute rson, the second mark is that and approves those relations vhich make it possible for him a member of civilized society. words, he possesses a social e.
e taught that man is a "politi- l," which is to say that in his ıre man is not solitary but ıe great teachers of religion med the same truth.
esus commanded that we must neighbors as ourselves he window upon those moral lities which are rightfully ıembers of a social group; he accept the divine law of od, which is the law of human he distinguishing mark which n society off from the associa- e jungle is the possession on of human beings of a social e.
s such an obvious and reason- irement to say that a citizen ess a social conscience but a the newspaper on almost any day will shock us with the realization that even responsible citizens in positions of authority operate on principles that are closer to the state of nature than to civil society—and the condition is not new.

Jesus observed the power of sin to dissolve the social bond twenty centuries ago when he told the story of the rich fool. This uncivil character, whose ground brought forth so abundantly that he had not where to store his grain, solved his problem on the egocentric principle of the jungle. If he had phrased the maxim of his action it would have read: "I have a right to get all I can; I have a right to keep all I get; and I have a right not to have any possessions taxed for the welfare of others."

His error was, of course, that he failed to recognize that all wealth is a social production. He did not by the power of his own unaided might produce his harvest. Had it not been for the labor of his men in the fields there would have been no harvest to store away; and had it not been for the brawn and the brain of his carpenters there would have been no bigger barns to hold the crop.

When Jesus pronounced upon him the sentence, *"Fool! This night your soul is required of you . . ."* he pronounced sentence upon all men in all time who are insensitive to the claims upon them of their fellow men.

To say that the educated person has a social conscience does not mean, of course, that he is blind to the merits of a wise individualism or to the need of the individual for privacy and for that amount of property which is necessary for the development of his powers and the discharge of his responsibilities.

The universal fault of totalitarian systems is that they deny the individual his natural right to privacy and private property without which he cannot develop as an individual; they seek to reduce him to the status of a thing by making him an undifferentiated particle in a monolithic mass.

If man is a political animal, as Aristotle taught, and if we are members of one another, as the Bible teaches, then the educated man will have to recognize interdependence as a valid social category.

He may acknowledge the rightful uses of independence, but he will know that no personality ever develops in absolute independence and no man is a law unto himself alone.

It is unfortunate that a misunderstanding has arisen in the present time between men of business and the church on these teachings. The church has emphasized the golden rule, the law of brotherhood, and the necessity of subordinating property values to human values. Indeed she could not have done otherwise than to speak thus, for these are the teachings of her Lord and Founder; but men of business have, on occasion, doubted not only the truth which the church proclaims but have challenged even her right to proclaim it.

The chairman of the board of a powerful corporation wrote recently calling attention to the fact that church leaders are naturally idealistic and sympathetic with the unfortunate and are therefore understandably attracted to any system that promises a better break for the common man.

But this social sensitivity meant for him that church leaders "tend to be easily misled by . . . such panaceas as socialism or the gentler forms of communism." He argued that business men, therefore, should take a more active part in church affairs because, as he put it, "We want the church to be sound and practical in its approach to economic matters. . . ."

One does not have to be a logician to recognize that these words "sound and practical" are weasel words. In truth, the only sound and practical view in either economics or politics is one which gives full recognition to our dependence upon one another, and bids each to acknowledge the totality of those interpersonal relations on which each depends for his survival.

Religious View of Life

Finally, this principle of inclusive relation has yet another dimension, which gives us the third mark of the educated person, namely, the possession of a religious view of life. The educated person knows and approves those relations which tie him to the universe. For his complete fulfilment any person needs to bring his life into harmony with those ultimate forces upon which all life depends.

Man is related to the universe whether he accepts the fact or not. Neither indifference nor rebellion can cancel the fact that we are here on this

planet through no choice of our own; and no amount of evasion can turn aside the fate reserved for every man to depart to "that mysterious realm, where each shall take his chamber in the silent halls of death."

It is he that hath made us, said the Psalmist, *and not we ourselves*—and the one who is truly wise will make his peace with Him.

There is a pestilent opinion abroad in the land that the "monastics" who inhabit theological seminaries are odd people who enjoy hewing out for themselves a cave in a seven-story mountain where they can retire from the world to speculate on academic riddles. There may be some evidence to support the prejudice that theology is a lifeless ballet of bloodless abstractions, as William James seems to have thought, but this is certainly not where theology begins. It begins where science begins, in an attempt to understand experience.

If, in the process of reaching understanding, theology wrings the living daylight out of original experience, that is so much the worse for the theologian and his theology. The best of them recognize that they must be empirical and all of them know that the task of developing a religious view of life is a delicate operation fraught with the most serious practical consequences.

Each of us, soon or late, must come to the insight arrived at by H. G. Wells's character, Mr. Britling, and recognize that "Religion is the first thing and the last thing, and until a man has found God and been found by God, he begins at no beginning, he works to no end." [1]

The practical value of a religious faith is that it enables a man to look out on the universe with a sense of his own littleness in the great scheme of things and yet have faith and courage. It helps him to remain high-minded amid the meaner drudgeries of life. It permits him to look into a wayside puddle and see something besides mud, and into the face of the most forlorn sinner and see something beyond sin.

It teaches one how to live, how to love, how to hope, and how to pray; makes one glad to live and not afraid to die; puts into one's hand a sword for evil and into the heart a bit of a song.

We have seen that the educated person is one who knows and approves the sum total of the relationships in which he is involved, beginning with himself, extending to society, and terminating with the universe. He is one who possesses self-knowledge, a social consciousness, and a religious view of life. He is at peace with himself, with his neighbor, and with God.

[1] From *Mr. Britling Sees It Through* (Macmillan, o.p.), p. 442.

Rethinking Christian Educati

In the needed reappraisal of problems in this fi informed pastor can help effect a change i logical outlook by teaching his church school te

By HOWARD L. GRIMES

DURING the last decade the criticism leveled against existing programs and curricula of Christian education has increased.

Some of this criticism has been "reactionary"; that is, its solution is to go back to some imagined more glorious time in Christian education when children learned Bible verses and adults went through the strained process of verse-by-verse reading of Scripture.

This type of criticism, while often coming from those of conservative and fundamentalist theology, is essentially made on educational rather than theological grounds and should be judged on that basis. As such it is part of the general temptation which churchmen continually face of identifying a particular technique (or in this case an educational theory) with the Gospel itself.

Not all of the criticism has been of this nature, however. Some of those who have been critical have been genuinely disturbed about the theological presuppositions implicit in the work of the religious education movement of the first half of the twentieth century.

Many of these critics—perhaps most of them—are aware of the tremendous debt which education owes to John Dewey, and which religious education owes to George Albert Coe, William Clayton Bower, Harrison Elliott, and many others.

But they are not content to take the theological presuppositions on which Coe, Bower, and Elliott operated. Perhaps they question their educational theory, perhaps they do not. All recognize the necessity of serious rethinking in the field of Christian teaching, however.

Howard L. Grimes is assistant professor of Religious Education, Perkins School of Theology, Southern Methodist University, in Dallas, Texas. His timely ideas should be stimulating for planning this year's Christian Education Week (September 25-October 1).

Diverse Opinions

These critics are not in agree to whether the theology of the which we have come will ne a radical change in educational Randolph C. Miller, in *The Christian Education* (Charles Sc Sons, $2.75), seems to indicate need is for progressive edu theory to be undergirded with a theology than it has had.

James D. Smart, in his mor *The Teaching Ministry of the* (Westminster Press, $3.00), is l tain that this is sufficient. He re what appears to be a sound pri that content and method are nc lated.

Hence it may be that in the m tion of theology, methodology dergo considerable change al does not mean, however, that alternatives are "progressiv "classical" education. Perhaps rethinking some philosophy of tion, more appropriate than e these, will emerge.

The disheartening thing is th of those who have written co the weaknesses of modern C education have found it easie what ought *not* to be than wh *to be*. Both Miller and Smart g here, though both would be an first to recognize that they h spoken anything like a final the matter.

Increasingly, Christian educa aware of the fact that Christia tion is ailing, but *diagnosis* has much easier than *prognosis*.

It is not strange that this is Anyone familiar with the char the wooden, mechanical, un teaching of the nineteenth ce the more creative, dynamic tea progressive education knows th a slow process. Moreover he of the fact that this transition imperfectly achieved even toda

It may be that the George Al of mid-twentieth century C education has not yet appeare

y what Coe did for the early
the present century. The way
epared, however, for the time
a constructive educator does

vels for Rethinking

e, it seems to me, three levels
this rethinking should be
t of all, the seminaries must
r contribution, especially in
of theory.
nger Christian educators are
his need and are doing some-
it it. Even those who resist
es which are implied never-
e being forced to re-examine
ppositions, and in the process
ubt changing almost without
g that this is happening.
nd level on which this change
effected is on the national,
or conference level. If the
odist Conference on Christian
is indicative of what is hap-
The Methodist Church, then
uch progress has been made
vel.
ne manuals which are issued
lquarters show a greater in-
theology. Lesson materials,
on the youth and adult level,
permeated with theological
sm and more centered in a
tion of the biblical message.
ny of these materials, espe-
r children, remain largely
and sub-Christian, more con-
ith Johnnie's becoming a good
use he is told he ought to do
n with helping Johnnie see
neans to stand as a sinner be-
in need of God's mercy and
ss as brought to us through
rist.
thinking, of course, is not go-
easy. Indeed it is complex and
vith many dangers, including
tation to return to some kind
gical fundamentalism or edu-
nedievalism. And it is no doubt
on the national level there are
o question the questions that
raised about present Christian
al practices!

Can Help

ere is another level on which
work can be done, and it is
act, that ultimately the work
ian teaching must be carried
in the local church that most
teaching is done, and it is here
ocal minister can help to ef-
nge in theological outlook.
n he do this? Obviously he
self be aware of the best the-
hinking. For many ministers
s continuing to read what the
heologians are writing: Barth,

Brunner, Tillich, Newbigin, Nygren, Bultmann, Reinhold and Richard Niebuhr, and others.

Although these men do not always agree, their witness is one at several crucial issues: an unwillingness to return to precritical days in reading the Bible, a greater emphasis on the message of the Bible, a less optimistic view of man and society, a greater emphasis on an ethic which separates the Christian from the morality of the world, and a renewed concern for the church as the household of God.

But for the parish minister who has been reading popular theology rather than substantial meat, it may be well to start with books such as Daniel Day Williams's *What Present-day Theologians Are Thinking* (Harper & Brothers, $2.00), Dillenberger's and Welch's *Protestant Christianity* (Charles Scribner's Sons, $4.50), D. T. Niles' *Preaching the Gospel of the Resurrection* (Westminster Press, $2.00), Martin Dibelius' *Jesus* (Westminster Press, $2.50), C. H. Dodd's *The Bible Today* (Cambridge University Press, $2.50), and Reuel Howe's *Man's Need and God's Action* (Seabury Press, $2.50).

And then the pastor must teach his people! I have found a tremendous interest on the part of laymen with respect to the deeper issues of the faith. True, laymen will take superficial answers without much protest, but once you penetrate to deeper concerns, such answers prove inadequate.

For most laymen it is not enough to read a book or lesson materials; the personal encounter between teacher and learner is essential.

Teach the Teachers

The minister should be especially a teacher of teachers. To paraphrase St. Paul: how can the teacher teach unless he be taught? Too much of our teacher training has been methodological—and assuredly this is of great importance.

Yet there is also the need for the slow, month-by-month teaching of the meaning of the Gospel, which no one is going to do unless it is the pastor of the local church. What is more tragic, *some other kind* of gospel may be taught and the crucial question is whether the teacher of our children will learn the *Christian Gospel.*

The conscientious minister who recognizes that preaching and pastoral work are only a partial ministry will find the time to study, and to teach. He will not easily do so, for of all areas of his ministry this one is that in which the least pressure is brought to bear upon him.

The people may perish for lack of understanding, but their pastor gets more criticism for failing to visit the members of the ladies' aid than he does for allowing sub-Christian and anti-Christian teaching to go on in his church school.

If you are dissatisfied with the theological insights of lesson materials, or if you think the teachers of your church school are somewhat less orthodox than Emil Brunner, there is only one solution: *teach them.* And the prerequisite to teaching is learning.

There are, and will doubtless continue to be, many unsolved issues in the area of Christian teaching. Of one thing I am sure, however: the answers will begin to evolve only as local ministers and directors of religious education are willing to grapple with them in the give and take of teaching in the local church.

Truth About Alcohol

A desire to be pleasing to whatever company one is in and the corresponding fear of offending friendly people are powerful motives in nearly everybody. It is certain that a large number of people drink on occasion, not because of any satisfaction in the alcohol itself, but simply to be one with the group or not to be different.

Basic Information on Alcohol
Albion R. King

The Place of Benevolent Giving

Current emphasis in World Service promotion is off base, for the local church's first obligation is to provide an adequate ministry at home, declares this writer.

By THOMAS A. WILLIAMS

IN 1951 the total giving per active Methodist was $20.34. Of this amount World Service received 62 cents, while $17.30 went into the local church budget.

Such comparisons as this were used in 1950 and 1951 as calculated propaganda to shame the church at large and to soften up its membership for the very substantial increase in World Service apportionment decreed by the General Conference in 1952.

Now comes the renewal of this self-same strategy. In the *World Service Bulletin* for February, 1955, readers were solemnly reminded that in 1954 Methodists gave for themselves $292,934,499, while giving "for others" was but $52,481,949.

Of the sum given for others, poor, neglected, unappreciated World Service received the niggardly amount of $9,742,059.

The April *World Service Bulletin* challenged Methodists to increase their benevolent giving until it amounts to "As Much for Others as for Themselves." How pious and proper all this sounds! How unctuous can be its presentation.

But, mark it well! Here is one of the opening guns in the new "softening up" for the "touch" that is forthcoming.

Before the denominational atmosphere becomes charged to the point where there is naught but perfervid pleading on the one hand and a sort of semi-sullen acquiescence on the other, let us examine the place of benevolent giving in the total program of the local church.

It is well to bear in mind that if the amount World Service is now receiving were multiplied twice or even several times, the contribution would still be but a drop in the bucket of the sum needed to assuage world needs. And if the amount were to be greatly increased, the promotional pleaders would still be asking for more.

Let it be clearly understood that The Methodist Church is not called to be a benevolent Atlas seeking to carry upon his broad back the total needs of the less favored of earth. As wonderful as this might seem, it is utterly impossible.

There are other important matters to be considered by the local church. Now is the time to get these in one-two-three order so that clarity in objective can go hand-in-hand with devotion to duty.

Adequate Home Ministry

The primary responsibility of any local congregation is the adequate maintenance of its place of meeting, together with an adequate support for the ministry that serves it. The latter is inclusive of the "claims" for official supervision and conference claimants support.

When we realize that over one-third of our local churches have a membership under 150 and are also rural in location, a sobering reflection enters. The small church is compelled to pay almost as much for its ministerial care as does the larger and more favored congregations located in the town or city.

This is the stern alternative: either pay for an adequate ministry or put up with whatever service can be had for less.

The story of "supply" from the standpoint of the most satisfactory arrangement is not a thrilling one. This is no reflection on those who so serve; neither is it to speak disparagingly of their services.

Supply pastors labor under definite limitations. Their parishioners accept this as a concession to necessity and do the best they can.

To decently care for its building and facilities, and to support its ministry is the local congregation's foremost responsibility. This principle of primacy in obligation holds true as we go up the scale to the larger places of meeting and stronger congregations.

Thomas A. Williams is superintendent of the Hutchinson District, Central Kansas Conference, Hutchinson, Kan.

The second responsibility o congregation is properly that olence. Our Christian faitl herently missionary in char our Methodist emphasis is ir with it. No congregation can i entrustment and maintain its spect. Active concern for thos both at home and abroad, is witness of Christian sincerity.

In meeting this responsibility cedure takes two forms of ex annual conference interests a eral Conference concerns. The familiarly known as World Each annual conference deter particular items entering int dividual conference asking; the Conference decides on thos listed in World Service.

Together *these two* make up called the annual conference both for ourselves and "for The ratio between the two vari what over the church as a whc annual conferences give the la portion to World Service whi devote the larger to annual co needs.

The *ideal relation* between is "fifty-fifty,"—"as much fo as for ourselves." Here is t place where this principle has This truism is too often overlo those exclusively concerned w sionary promotion.

A pertinent question arises h a reasonable proportional rela tween the first and second r bilities. After maintenance and are provided for, what should benevolent expectation? Wide c tion and experience indicate benevolent responsibility of any gation should not be less tha cent of the total cost of its existence. This may be regard minimum "floor" from which

Should the superstructure of raise it to 20 per cent or more, be indicative of deep and dedica cern for benevolent giving. T goal alike to be hoped for and for.

Special Appeals

The third responsibility of congregation has to do with v call "Specials." Ever since the Crusade for Christ and His Chu have had a veritable deluge of olent interests seeking support.

Here is a realm of privileged pation over and above our pre support of annual conference an Service benevolence. The latte quired of us. "Specials" are ou lege over and above the other.

This "opening up of new ch as Bishop Coston J. Harrell like

led to interested folk in the ip of our churches. The re- s been magnificent. It shows ly that the unified-budget ap- und and sensible as it is, does lexibility and warm personal- many forms of missionary

, there is a big bluebottle fly tment of benevolent achieve- special appeals call for special presentation. The number of ing out of annual conference eral Conference needs have l till there are no longer Sundays available for their ion.

al minister who seeks to pre- f the appeals is overwhelmed. come a salesman of clamorous nstead of the ever needed, welcomed "Shepherd of Souls."

Disturbed

ke matters worse, discerning are becoming increasingly f these appeals made Sunday day. How to make the most in support of these special ask- hout incurring an embittered calls for the wisdom of Solo- at the grass roots. This is an warning to those engaged in the n of this form of benevolent

rth responsibility of the local tion involves the Woman's So- Christian Service.

great organization of devoted as a record of achievement un- d in the annals of Protestant Christendom. Their vast work d on quite apart from the other s of the church. It seems des- grow, moreover, as interest in- This is as it should be and for we should be deeply grateful. so, it is worth noting that the nevolent contribution made by C.S. is coming out of the same ooks which must help finance get of the local congregation. nother truism not always borne by those engaged in promo- leadings.

nal responsibility in benevolent veness falls outside the circle h obligation. It is nonetheless t and pressing, however. The embers of every local congrega- Methodists are numbered among onsible citizenry of the com- They are expected to do their e in supporting and sustaining auses that enter into the making ommon good.

are said to be over sixty forms unity benevolence that enjoy ed exemption in our Income luctions. A goodly number of these are to be found in every well-established community: Community Chest, Red Cross, March of Dimes, etc. These are headed up by leading citizens and there is no escaping the obligations to respond generously to their persistent demands.

This mounting pressure for increasing amounts of benevolent giving seems to have escaped the attention of our church's promotional pleaders. Of this be sure: there is going to be no slackening of demands along this sector of community expectation.

Manifestly this matter of benevolent giving on the local church is complex, intricate, and involved. To the average layman it seems "a booming, buzzing confusion," a veritable babble of "gimme, gimme, gimme!"

He is inclined to have but a few special interests. More than these few are provocations to irritation rather than invitations to enlarging concern. For this reason something must be done to undergird the mounting benevolent expectations in our time. Two suggestions seem to be in order.

First Things First

First of all there is the trite but true admonition to keep "first things first." Nowhere is this more true than in the financial obligations of the local church. Unless these follow an order of precedence there is bound to be unhappy reaction.

At the very tip of the "grass roots" is the individual member. He should be encouraged to respond to benevolent appeals *according to his own judgment,* not according to the high-pressure presentation of those causes. The failure on his part to use discretion here leads to downright dissatisfaction later.

The Commission on Finance in the local church has the responsibility of preparing the best possible budget in the light of the church's potential support. When this has been faithfully done and the members of the official board understand what it requires, the budget is then ready for submission to the quarterly conference for approval. From this point on, it should carry the confidence of the membership and their faithful compliance.

The second suggestion is a plea for the fulfilment of some important "unfinished business." The General Board of Lay Activities has undertaken to sponsor a program of stewardship education.

Emphasis thus far, unfortunately, has been almost exclusively upon the *tithe.* As a consequence the "metallic ring" is being heard and sensitive laymen are wondering if this is not the beginning of the "softening up" campaign.

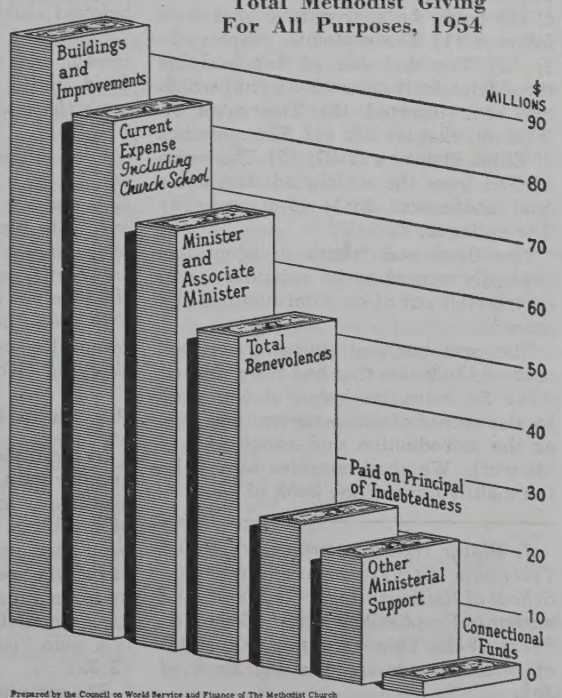
Be that as it may, stewardship education involves the whole of living. Sharing of possessions? Certainly! But of time and of talent as well. Little is being said of the latter thus far. We need to get the tentacles of our imagination around the whole meaning of stewardship.

Congregational and community responsibility go hand-in-hand. The resolute sharing of 10 per cent of our income: gross, graduated, or net, *as the individual sharer must determine,* is a good place from which to start.

Of this 10 per cent, fully 60 per cent should go into the local church budget and its related benevolent obligations. The remaining 40 per cent may then be properly directed into the realm of *privileged participation* in other worthy causes both in the church and in the community.

Then, and not until then, will there ". . . be food in my house . . . says the Lord. . . , and we ourselves, be good workmen who need not be ashamed.

Total Methodist Giving For All Purposes, 1954



Prepared by the Council on World Service and Finance of The Methodist Church

The Impatience of Job

Even the "paragon of patience" had his trying moments.

By J. PHILIP HYATT

SHAKESPEARE has Falstaff say in *King Henry IV,* (Part II, Act I, Scene II), "I am as poor as Job, my lord, but not so patient. . . ." This indicates that Job had come to have the reputation of being very patient.

Indeed, *Webster's New International Dictionary* gives as one of the definitions of the word "Job," a person who bears patiently a life of poverty and affliction.

This reputation is deserved only in small part. In the Old Testament Book of Job the principal character is for the most part very impatient. He is a very rebellious and defiant person.

Two Portraits of Job

The book of Job really presents us with two Jobs, or two different portraits of the same man. In order to understand this, one must consider the composition of the book. An easy outline of it is as follows: (1) The prologue, chapters 1-2; (2) The dialogue of Job and his three friends, chapters 3-31, into which has been inserted (3) The poem on Wisdom, chapter 28; (4) The speeches of Elihu, chapters 32-37; (5) The voice of God from the whirlwind, and Job's final confession, 38:1—42:6; and (6) The epilogue, 42:7-17.

The third and fourth divisions are generally agreed to be secondary, and may be left out of consideration for the present.

The prologue and epilogue are part of an old folk tale that had been handed down for centuries before it was used by the author of divisions two and five, as the introduction and conclusion to his work. We shall consider him to be the main author of the book of Job.

J. Philip Hyatt is professor of Old Testament at Vanderbilt University School of Religion, Nashville, Tenn., and author of Prophetic Religion (*Abingdon Press, 1947*). *This is the first in a series of three articles treating the Book of Job.*

The two different portraits of Job are found in the prologue on the one hand and in the dialogue on the other. It is the portrait in the prologue that has given him the reputation of being a paragon of patience, but the hero of the dialogue is far from being patient.

The prologue gives the basic factual information about Job. He was a man of Uz who was extremely religious and upright, very wealthy in his material possessions and in his family, and a man of high standing before his fellow men.

With the permission of God, however, Satan struck him, first by taking away his possessions and his children, and then by destroying his health and reducing him to a state of great misery. The Job of the prologue bears these afflictions with exemplary fortitude. After the loss of his possessions and his beloved children he says:

"Naked I came from my mother's womb, and naked shall I return; the Lord gave, and the Lord has taken away; blessed be the name of the Lord." (1:21)

Even when Job is deprived of health, and his own wife advises him to curse God and die, he remains utterly calm, saying to his wife: *"You speak as one of the foolish women would speak. Shall we receive good at the hand of God, and shall we not receive evil?"* (2:10)

In the prologue Job is represented as committing no sin and refraining from charging God with any wrong. (1:22)

Peevish in Dialogue

In the dialogue Job is represented in another light. The dialogue begins with a soliloquy in which Job curses the day of his birth. He wishes he had never been born, or that he had been stillborn, or having been born and allowed to live up to the present moment, that he might die immediately. He complains that he is a man *"whom God has hedged in."* (3:23)

The main part of the dialogue following this soliloquy consists of three cycles of speeches: one of the three friends speaks, Job replies, the second friend speaks, Job replies, and so on for three rounds. The third cycle is not complete, at least in the present form of the book.

In chapters 29-31, finally, Job describes his former greatness, then depicts his present miserable estate, and then takes an "oath of clearance" in which he denies that he has committed various sins which would account for his being punished by God.

In his first reply to Eliphaz, Job declares that he is suffering because God has been shot by *"the arrows of the Almighty."* (6:4) He expresses the hope that God will crush him and then get him out of the way, and he denies that he ought to attempt to be patient:

"What is my strength, that I should be patient?
And what is my end, that I should be patient?
Is my strength the strength of stones,
or is my flesh bronze?" (6:11-12)

In the latter part of this reply (chapter 21), he calls upon God to let him alone and says that God is actually paying too much attention to him, a mere man. He ought to pardon him and let him alone.

Lashes Out at God

In the reply of Job to Bildad he lashes out again at God. He flatly denies that God rewards the righteous and punishes the wicked, and accuses God of acting arbitrarily and heedlessly toward man:

"It is all one; therefore I say,
he destroys both the blameless and the wicked.
When disaster brings sudden death,
he mocks at the calamity of the innocent.
The earth is given into the hands of the wicked;
he covers the faces of its judges—
if it is not he, who then is it?" (9:

In the next chapter Job speaks bitterly of God's unfairness: he accuses God of creating him and giving him life and then allowing him to be unjustly afflicted. He says that God hunts him down like a lion. (10:16)

In the reply to the third friend, Zophar, Job reaches the nadir of despair and impatience and, strangely enough, expresses a mood of hope that is of great significance. One of the best-known passages in the book is 13:15-16, which is translated in the King James Version as follows:

Though he slay me, yet will I trust in him: but I will maintain mine own ways before him.

He also shall be my salvation: for an hypocrite shall not come before him.

rendering does not actually
the received Hebrew text. It
an internal inconsistency in
. Furthermore it is inconsistent
whole tenor of Job's attitude
ialogue.
ese reasons, virtually all mod-
olars and translators believe
rendering such as that of the
Standard Version is correct:

he will slay me; I have no hope;
vill defend my ways to his face.
l be my salvation,
godless man shall not come before
"

dmits that he has no hope of
the death God is about to bring
m, yet he persists in the desire
d himself before God's own face.
al hope lies in his firm convic-
t a godless man would not be
d to come before God—and he
confidently that he is not god-
re is a strange mingling of de-
d hope that helps to explain the
ure of Job's impatience.
ttitude which Job has expressed
various replies in the first cycle
nued in the remaining cycles,
general Job becomes calmer in
tude, and his underlying hope
stronger. His hope is best seen
16:19-21, and 19:25-27.

lope

e first of these passages we
read with the margin of R.S.V.:

that there were an umpire between
ight lay his hand upon us both."

ob expresses the desire that a
an or intermediary appear to
im and God together. This is a
pe, but his confidence becomes
in 16:19-21:

"Even now, behold, my witness is in heaven,
and he that vouches for me is on high.
My friends scorn me;
my eye pours out tears to God,
that he would maintain the right of a man with God,
like that of a man with his neighbor."

Job believes that he has a "witness" who will vouch for his innocence. While some interpreters think that this witness is an intermediary, a third party, as in 9:33, the context here seems to support the view that Job believes his witness on high is God himself.

This is borne out by the third passage in which Job reaches the climax of his hope:

"For I know that my Redeemer lives,
and at last he will stand upon the earth;
and after my skin has been thus destroyed,
then without my flesh I shall see God,
whom I shall see on my side,
and my eyes shall behold, and not another. . . ." (19:25-27)

God Is Job's Redeemer

This is an extremely difficult passage to translate and to interpret in detail (note the marginal notes of R.S.V.), yet one thing seems certain: Job believes that God is his Redeemer, and God himself will eventually vindicate his honor.

These three expressions of Job's hope lead us to see the central theme of the dialogue. A severe struggle is being waged in Job's mind between two conceptions of God: the God of unlimited power and the God of justice. Or perhaps it is better to say that the struggle is between two sides of God's nature: his arbitrary but powerful wrath and his merciful justice.

We might even say that Job appeals "from God to God." Job repeatedly pictures God as an arbitrary tyrant, full of power and might but lacking in justice. Yet he also expresses the desire to appear directly before God and the confidence that God will in the end clear him. His last words before he hears the voice from the whirlwind are:

"I would give him an account of all my steps;
like a prince I would approach him." (31:37) [1]

This struggle in Job's mind and soul is finally resolved. God speaks to Job out of the whirlwind in chapters 38-41. The author has God assert, in a series of rhetorical questions, that He—and He alone—has created the world and everything in it, and he sustains them in all their working.

God does not directly justify Job (nor does he justify the three friends), and he does not positively assert his own justice. God seems to be saying that Job has no right to question His goverance of the world, and His speeches imply that there is a justice in God's own nature which Job cannot comprehend but should nevertheless trust. Job is at last satisfied, and declares:

"I had heard of thee by the hearing of the ear,
but now my eye sees thee;
therefore I despise myself,
and repent in dust and ashes." (42:5-6)

The author of this book thus makes Job repent in the end; he does not repent of sins he has not committed, but rather of his blasphemous defiance of God. Yet we should note carefully that in the epilogue it is Job, and not his three friends, who is declared to be right before God. (42:8-9)

Though he had been highly impatient and even blasphemous, it was Job to whom God spoke out of the whirlwind, not the three friends, and he could say that he had seen God with his own eye.

The Job of the dialogue, then, is not patient and calm, as in the prologue. He is indeed a paragon of impatience. One might well recall two other characters of the Bible who on occasion showed great impatience—Jeremiah and Jesus.

The book of Jeremiah contains a group of passages frequently called "the confessions of Jeremiah." They are peculiarly intimate revelations of the inner life of the prophet, especially of the tension in his life between the pursuit of his prophetic mission and the following of his personal desires.

Jeremiah sometimes could speak of the words of Yahweh as being ". . . *a joy and the delight of my heart. . . .*" (15:16) He could feel that, in the face of his persecutors and oppressors, Yahweh was by his side ". . . *as a dread warrior . . .*" (20:11) to help him fight his battles.

On the other hand, Jeremiah at times felt resentful of Yahweh's having called him to be a prophet because it meant to him so much unhappiness and inner turmoil.

At such times we can almost see him shake his fist at the Almighty and accuse him of being ". . . *like a deceitful brook, like waters that fail.*" (15:18) Or we hear him accuse God of actually deceiving him:

"O Lord, thou hast deceived me,
and I was deceived;
thou art stronger than I,
and thou hast prevailed.
I have become a laughingstock all the day;
everyone mocks me." (20:7)

In spite of his feeling this way, Jeremiah did not lack the courage and constancy to be a faithful prophet to Yahweh.

In the New Testament one may think

[1] 31:38-40 are apparently out of place; the verses belong earlier in chapter 31.

of the words of Jesus from the cross: *"My God, my God, why hast thou forsaken me?"* (Mark 15:34; Matt. 27:46). Interpreters have often stumbled over these words, trying to prove they do not mean what they seem to mean, or that they were not actually uttered by Jesus.

Yet they seem to be authentic, for two Gospels preserve the Aramaic form of them. Is it not easier to suppose that for a few moments Jesus himself, as he hung on the cross, felt that he was neglected and deserted by God? If he did, his experience was in a small measure similar to that of Job and Jeremiah.

Is there not an important suggestion in all of this for us today? The author of the dialogue in Job, who is responsible for most of the book, did not want to depict his hero as a patient sufferer.

He wanted to question the orthodox belief of his day which said that all suffering comes as punishment of sin. He makes the three friends of Job represent that position. But he depicts Job as a man who, when overcome by suffering in spite of his uprightness, did not accept it calmly, but was impatient, defiant, rebellious, even blasphemous.

Job Is Justified

In the end, however, Job is justified rather than his orthodox comforters. The author thus seems to be saying that true faith and faithfulness may come out of honest and forthright rebellion against God rather than from supine acceptance of traditional belief.

While his friends were mouthing pious platitudes, Job was magnificently rebelling, but preparing for the time when he—not his friends—would have a new vision of God.

The author of Job would probably agree with the words of Robert Browning in Rabbi Ben Ezra (see *The Complete Poetical Works of Robert Browning,* Houghton Mifflin Co., $4.50):

". . . I prize the doubt
Low kinds exist without,
Finished and finite clods, untroubled by a spark."

The book of Job is not easy reading. If you do not have the time to read all of it carefully, you should at least read slowly the following chapters: 1-4, 9-11, 13, 16, 19, 31, 38-39, and 42.

An excellent commentary on Job can now be found in *The Interpreter's Bible,* Vol. III (Abingdon Press, $8.75), written by two of the editors of that series. The Introduction and Exegesis are written by Samuel Terrien, and the Exposition is by Paul Scherer. Though one may not always agree with their interpretations, they are always provocative and well-informed.

Monday Morning

by emory stevens bucke

A Plug for Good Preaching

DURING OUR LAST Monday Morning chat we were discussing preaching. I'm for it and have organized a one-man committee to aid, abet, encourage, and admonish on the importance of the subject.

Those of you who, while on your summer vacations, have worked out your 1956-57 preaching schedule, are probably looking for fillers now to fit into the outlines and match the matchless subjects. The late Bishop Francis J. McConnell used to tell about his first sermon which he entitled, "The Creation of the World and Subsequent Events." He said he worried all the way home, after preaching that sermon, trying to decide what he would preach about for the rest of his ministry.

Knowing that this dates me, I am still going back to the early days to chat a bit about the impressions some of "the greats" made on me. I remember when the late Bishop William A. Quayle came to our house at Sunbury, Pennsylvania. I went with my father to the railroad station to meet him.

I expected all bishops to look like our lordly Bishop William F. McDowell—but Bishop Quayle didn't! Here was a tall, thin man with sandy hair, crawling down the steps carrying a straw suitcase that looked as though it needed a friend! He was dressed in a Palm Beach Prince Albert suit, and the wrinkles out-numbered the hairs of his head.

Methodism's St. Francis

I carried the bishop's suitcase as we walked a block to old Saint John's Church where he was to speak. He talked about trees all the way! But what a preacher! If Methodism ever had a Francis of Assisi, it was Bishop Quayle.

Then there was the amazing Bishop William F. McDowell. You knew he was a bishop the minute you saw him because of the way he looked, dressed, walked, and talked. His rich, bass voice was never in need of an amplifier because he knew how to project his tones. Even when he would go into a pro-

---

Emory Stevens Bucke is manager of the College Department of Abingdon Press.

longed kind of "muttering" yo get every word.

McDowell never screeched, body, but when he thundered yo that sin had been dealt a death heard him speak over an a once, and I am sure that the sy still in disrepair.

His most famous sermon— Parable of the Sower—was neve lished; as a matter of fact, he t that he never had written that out. One of the most pathetic t have ever witnessed was the attempt of a bishop of another d nation to imitate that sermon! T line of the sermon is, of cour parable itself; but this rather bishop went to pieces when he his own the personal illustrati Bishop McDowell.

Those of you who are "old-t will remember the sweep of McDowell's gesture as he showe the sower went forth to sow: b would-be imitator had obviously even sown grass seed, and his g were hopeless! Those of us wh heard Bishop McDowell got q charge out of it!

A Low Whine

The late Bishop Edwin Holt had the most amazing technique ting attention. He began every I ever heard him preach in a low Within seconds after he starte whole congregation would be b forward, straining to hear, and i cases turning up the volume o hearing aids.

When Bishop Hughes knew everybody was ready, he would and if he was in good fettle, he hold a congregation for an hour. saw anybody walk out during on sermons. Remember "There's Here"?

We've got preachers like thes men around today. I will not n any of them, because all of you write nasty letters to the edit wonder why I hadn't mentione But you must be dead, you rasc before you get cited in this colu your unusual feats. That's the on we can play it safe!

I know that hero worship is dangerous. A man isn't a great m of Jesus Christ just because of p ing. But I never knew a great m who was hindered by the fact could preach.

Quayle, McDowell, and Hughe standard for great preaching w still very much needed. They wer ful in their preparation, and if th repeat their sermons, they had right to do so because the sermon worth repeating.

Report on Desegregation d Action of the Churches

EWMAN S. CRYER, JR.

NG both a desire for social e and signs of a guilty con- the churches have been taking e role in the desegregation nt spurred by the Supreme ling that public school segrega- nconstitutional.

h groups are finding a three- olvement in the problem: in ducation; in church-supported n; and in churches themselves segregation exists. In general urses of action and expression have paralleled the patterns in ities or geographical areas in ney are located. But these pat- e changing, and the churches rting their influence on both the issue.

g more recent developments, a st church in Monticello, Florida, for the removal of Thaxton eld as director of the Wesley tion at the University of Flori- use of his stand against school tion. Earlier he had endorsed a calling for desegregation at the ty.

petition was initiated by the ille Society of Friends and en- by leaders of the Baptist Student nd Canterbury House, as well Wesley Foundation director.

ugust a Negro family was ad- o membership in historic Bru- ish Episcopal Church in Wil- rg, Virginia, established about

allenge to clergymen of the o promote a "new reformation" g racial integration and the of Christian principles in every f life was issued by the non- national Fellowship of Southern men, with headquarters at Black in, North Carolina.

rticle by Ralph E. Dodge of the f Missions entitled "What Seg- n Means to Christian Missions" n published in several confer- dvocates in the South. Dodge part, "No single factor in West- is limiting the influence of the n witness around the world more than is racial discrimination within the church. . . ."

Church groups of several denominations hailed through resolutions the Supreme Court decision of May 17, 1954, though there was some negative reaction on the part of individual churchmen, local units, and unofficial organizations.

Resolution has been translated into action in more recent months, particularly since the ruling of May 31 of this year. For example, the Louisville, Kentucky, Board of Education, which has set an initial integration target date of September, 1956, credited "ministers and their churches" first among other groups that are helping school people with studies of problems involved in desegregation.

In St. Louis, Missouri, as a token of the city's general acceptance of school integration, a public ceremony was held under sponsorship of the Metropolitan Church Federation to mark the first anniversary of the Supreme Court's May 17 decision.

On the other side of the picture, Herman Long of Fisk University, speaking to *Southern School News* correspondents on "Broad Community Problems Posed by the Court Decision," listed as one of five danger signs of pending racial strife in a community: "Existence of a vacillating religious leadership which robs the community of a 'voice of conscience' and which gives no moral support for the Supreme Court order."

Action by Methodists

Methodists appeared to be more concerned with questions of desegregation within the church than within the public schools.

With one exception, the nine deep-and middle-South annual conferences meeting in the spring and summer went on record in favor of keeping the Central Jurisdiction, in effect supporting the principle of continued segregation in the church. The North Carolina Conference voted to ask General Conference to study the question of the merits of having Negroes in a separate Jurisdiction. Annual conferences in southern states not scheduled to meet until early fall included Kentucky, South Carolina, Tennessee, Louisville, North Alabama, and Western North Carolina.

The Virginia Conference backed the statement of the Southeastern College of Bishops of last February in Charlotte, North Carolina. This statement extolled the jurisdictional plan, including the Central Jurisdiction, and predicted that with the exercise of patience, good will, humility, and a willingness to be led by the Spirit of God, "the races that live side by side in the southland will of their own accord adjust their relationships in the spirit of Christian brotherhood to the lasting benefit of all."

The picture changes in fringe conferences within the seventeen-state region affected by the Supreme Court's public school decision. The Baltimore, Peninsula, and West Virginia Conferences all went on record with definite stands against continued racial segregation in the church and expressed willingness to discuss integration with Nego churches within their respective conferences.

Action toward such integration in the Washington-Baltimore Area was initiated by the Baltimore Conference when it called upon its boards to discuss jointly with the Washington (Negro) Conference "practical steps for eventual achievement of complete structural integration."

West of the Mississippi River no Methodist conference has so far gone on record for the principle of segregation. The Louisiana Conference made no resolution, but the state of Louisiana is one of those resisting desegregation.

In this southwestern part of the region, only the three conferences in Missouri were not to be held until fall.

Varying degrees of action favorable to desegregation have been taken by three conferences in Texas (Northwest, Southwest, and Central) and one in Arkansas (Little Rock). Members of the Southwest Texas Conference voted for a commission to study interracial cooperation from the eight Methodist conferences in the state.

The Little Rock Conference resolved to uphold the decision of the Supreme Court and urged Methodists to support state and local authorities in desegregation efforts. The Central Texas Conference, in a similar action, urged a five-point plan for influencing acceptance of the High Court ruling and support of racial harmony in administering public schools for children of all races.

In the Northeastern, North Central, and Western regions of the nation, more than thirty Methodist annual conferences have gone on record in support of desegregation in the church.

Some conferences, including Southern Illinois and California-Nevada, called for abolition of the Central Jurisdiction. The Northwest Indiana, Erie,

---

an S. Cryer, Jr., is editor of STOR.

and Kansas conferences will memorialize the General Conference of 1956 to take "all possible steps" to eliminate racial segregation in Methodism. Other conferences resolved to ask the church to form a study committee that would work toward eventual desegregation.

Some conferences are asking for easier methods of transfer of Negro churches to the geographical jurisdictions in which they are located when it is mutually desirable for all bodies concerned. The Colorado Conference favored blanket approval of transfer of all Central Jurisdiction churches to whatever jurisdiction they choose. They will ask that those concerned be allowed to transfer to the Colorado Conference.

The Minnesota Conference elected its only Negro member, after withdrawal of the leading candidate on the sixth ballot, as a delegate to the 1956 General Conference. The group also resolved to ask the General Conference to make it an act of maladministration by bishops and other ministers to deny church membership or the sacraments to any person because of race.

First step toward desegregation in the Methodist jurisdictional setup was taken last March when leaders of the Baltimore Area of the Central Jurisdiction and the New York Area of the Northeastern Jurisdiction approved a resolution favoring the transfer of Negro churches into the New York Area. Permissive legislation was passed at the 1952 General Conference providing for such transfer of churches from the Central Jurisdiction into another in which they are geographically located.

Eight Negro congregations in New York City have been invited officially to unite with the New York East Conference. Meanwhile four other churches have been invited to join the New York Conference. Other conferences in the region are supporting these moves. There are seventeen Negro churches in the New York Area.

How Negroes Feel

All reports from the Central Jurisdiction conferences that have met this year and taken up the subject of desegregation indicate resolutions favoring moves toward eventual integration of the Negro members of The Methodist Church. No action on the subject was reported from some conferences.

The Tennessee Conference (Central Jurisdiction), meeting in Gallatin, Tennessee, late in June, adopted a resolution protesting segregated eating facilities in The Methodist Publishing House printing plant in Nashville. Commenting on the resolution for local newspapers, Publishing Agent Lovick Pierce said, "The publishing house does have areas of segregated operation, but it is its policy to eliminate such segregation as rapidly as it is feasible to do so." He pointed to progress already made.

Further indication of the way Negroes feel about church segregation is given by Prince Albert Taylor, Jr., editor of *Central Christian Advocate:* "Any discussion of the Central Jurisdiction should take into account the fact that the main issue is segregation in The Methodist Church. That segregation is wrong is an established fact by church and state. The rightness or wrongness of segregation is no longer an issue. There is no logical and Christian defense for segregation. How desegregation will take place in the church is another matter.

"To say that the Negro wants segregation is a gross misrepresentation, to say the least."

With regard to current discussion of church segregation, James S. Thomas, Jr., of the Methodist Board of Education, declares, "our thinking about the Central Jurisdiction of The Methodist Church so far is involved in certain inadequacies. . . . The main question is this: 'Having abolished the Central Jurisdiction, what will be the bases of creative interracial fellowship within The Methodist Church?'. . . To assume that segregation will go with the Central Jurisdiction is to invite disillusionment."

Bishop Edgar A. Love of the Baltimore Area recently delivered a devotional address to the Holston Conference at the invitation of Presiding Bishop Roy H. Short. Following the address, Love presided briefly over a business session of the conference. It is said that this was the first time a Negro bishop had presided over a white conference in the deep South. He sees the Central Jurisdiction as an important milestone on the road toward integrated racial relations in the church.

Southern Resistance

Strongest resistance to desegregation, so far as churches are concerned, seems to have developed in Alabama and Mississippi, where in each state unofficial Methodist groups have been formed for the express purpose of maintaining segregation in the churches.

Sparked by laymen and supported by some ministers, a group of about 200 met in Jackson, Mississippi, late in March to form an organization that would "preserve present racial policies of The Methodist Church." At this meeting a message from Bishop Marvin A. Franklin was read in which he "expressed the opinion that worship of Methodists of each race in separate churches should be continued."

First such group to be organized was in Alabama, earlier, when so Methodist ministers and laymen Birmingham. Stanley G. Frazer odist minister of Montgomery, A appeared to be a leader both unofficial group and in his A Conference.

The Alabama Conference, me Montgomery, passed a resolution on The Methodist Church to m change in its constitution that wo terfere with segregation pract the southern churches. A mor erate proposal, supported by wh said was a majority of ministe voted down by the conferenc whole (which included laym favor of the stand for segrega principle.

Church groups in Georgia ha taken definite stands in favor tinued segregation. Members of lanta Methodist Ministers Asso voted unanimously to ask Genera ference to keep the Central Juris

Meanwhile, two southern u the Woman's Society of Christia ice have taken action which is i contradictory to the action of th spective annual conferences. The Georgia Woman's Society rea over the protest of at least on unit, a charter of racial policies a by the national Methodist W.S.C charter calls for integration groups into the life and work church and community.

Members of the Mississippi W gave a vote of confidence to t tional "charter of racial polici defeating a motion to disappro charter. The reported vote was 12 Action came following an addr Dan Whitsett, pastor of First dist Church in Sylacauga, Alaba which he denounced pro-segr "Citizens Councils," organized in ern states, as "barriers to good relations in the South." Som units of the Mississippi W.S.C.S decided to withdraw from the in protest.

The Mississippi Conference su continuance of racial segregation church by asking General Con not to take any action that change customs in the South. O individuals opposing the res from the conference floor wer University student Roy C. DeL a native of Mississippi, and He Bullock, general editor of c school publications of The Me Church. DeLamotte was left with appointment when the church to he was to be assigned refused cept him as pastor.

In June, delegates (some 375 students) to a Southwide Me

(*Continued on page 33*)

Slants on the Secular

By AUSTIN H. ARMITSTEAD

nen Fight Bingo ittle Aid from Police

BILL Voted by State Senate; stitutional Amendment Is 8—8." This was the headline on e of the March 23, 1955, *New nes*. A few days later the state followed suit.

appears that the general public on the constitutional change in of 1957. Between now and then ches of New York state have a ucational task ahead of them, odds are definitely against the s.

ss Recreation?

people think that bingo is a s form of recreation. Many min- d laymen honestly believe this, st those who believe that great involved.

ding to the *Christian Science* (March 23, 1955), Julius Mark, abbi at Congregation Emmanu- ew York, asked these questions to arguments suggesting that harmless recreation, "If that hy are nonchurch groups and itable organizations denied this pleasure? Surely, if something for a religious organization, ot it be legal for everybody?"

nal experience in Suffolk Long Island, with a population 400,000 people, has convinced there are dangers inherent in d other forms of gambling that t necessarily be changed by ion. I have seen a tie-in of gambling, religious groups, and of law enforcement. During the months I have witnessed events mpel me to say that churches e a firm stand against gambling. ay 16, 1954, I preached a sermon "It's None of My Business," ng that at least four areas of v enforcement were being neg- and that people knew it, but 's none of my business." The rges were: wholesale violations ng traffic laws, selling cigarettes g children, selling liquor to minors, and finally, the violation of a law every Monday by more than a hundred people who play bingo at the local firehouse.

Three weeks later a lawyer from another part of the county noticed the bingo sign in front of the firehouse, and suggested that he would file charges if bingo was played in Brookhaven Town, involving several other villages as well as Center Moriches. That night more than a hundred women were disappointed and angry because bingo had been postponed.

The following Monday night, however, bingo returned to the fire hall, but no sign was displayed in front of the hall. The next day I inquired as to why publicity was not given to the postponement and found that officials in the community had requested that none be given.

Police Chief Silent

The ministers from our area wrote to Brookhaven Town's police chief, commending him for the original law enforcement, upon the request of the lawyer from another part of Suffolk County. We also asked for specific information concerning gambling laws in the county and state. We received no reply from him.

The *New York Times* of October 12, 1954, in an article highlighting gambling, and bingo in particular, quoted our county district attorney as saying, "I don't think it is the district attorney's duty to make criminals out of clergymen, head of veterans' organizations and volunteer firemen."

The article also stated in reference to the plight of bingo players from New York City: "Others undertake the long trip to Suffolk County where, although illegal, the game flourishes under the benevolent eye of District Attorney Harry C. Brenner."

That day in a letter to District Attorney Brenner, I suggested that I did not believe he would be making criminals of the persons mentioned above, but that they were making criminals of themselves by flagrantly violating laws.

A week later I received a letter from Brenner, in which he evaded the issues and stated, "I told them (the New York newspapers) I considered the problem of bingo a neighborhood Police matter. I considered in the various communities in Suffolk County, the local Police departments were adequately equipped to take care of what, to me, was not a serious matter."

Dispute with District Attorney

The next move was by the Suffolk County Council of Churches. Wesley Osborne, a pastor of Patchogue, sent out a statement to every clergyman listed in the Suffolk County telephone directory, stating the council's opposition to the legalization of any form of gambling, listing the reasons, and asking for enforcement of existing laws. Ninety-nine clergymen (ninety-eight Protestant and one Jewish) signed the statement that was released to the press and sent to the district attorney of Suffolk County.

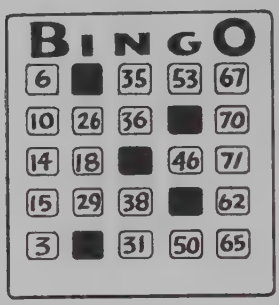
Newsday, a widely circulated Long Island daily, then asked the district attorney what he had to say about the statement. He denied having received it and stated that he had received no complaints from any clergymen about bingo and other gambling. After a couple of days, I released to *Newsday* the exchange of letters between Brenner and me.

The district attorney was exceedingly bitter when on October 27, 1954, *Newsday* published an article headed, "Sent Bingo Complaint to DA, Minister Says." Included in the article were these remarks attributed to the district attorney, "If Rev. Armitstead wants to make a complaint about any particular person or persons he claims are gambling I wish he'd make them. If he is generally against sin, like Calvin Coolidge, there is no controversy."

Next day the police chief in Huntington Township, one of Suffolk's ten townships, stopped bingo playing in his town, but the other chiefs insisted that they would not move until official complaints were made. The council of

n H. Armitstead is pastor of the st Church of Center Moriches, land, N. Y.

churches assigned one person to speak to each of the chiefs, asking for cooperation in enforcing existing laws. Each chief was assured that the council was not in favor of a religious controversy, but believed that proper law enforcement was in the best interest of our communities.



The police chief of Brookhaven Town and I had a long talk together. He gave me his assurance that he was an honest man, but that he wanted to handle the matter in his own way. He stated that within a week there would be no more bingo in Brookhaven Township.

A little more than a week later the playing of bingo at the local firehouse had ended. To the credit of the men in the department, several of whom are members of my church, they closed down without a fuss, even stating to police officials, "we were wondering when you'd tell us to stop."

'Fear Clergy Crackdown'

Headlines in the weekly paper read, "Bingo Games Called Off; Fear Clergy Crackdown." Note: not police crackdown, but *clergy* crackdown.

A priest in a nearby community informed his people that the Methodist minister in Center Moriches was responsible for the postponement of bingo at his church. Within a few days he informed the people that he did not care what the police department wanted; he would allow the people to have bingo games. (The priest is a chaplain in a county association of police officials.)

His people played, and I received numerous calls from interested people who had heard him bragging about the bingo games he was going to have, despite the police. Upon investigation I found the people playing bingo. That evening I asked the local police if the chief's order banning bingo stood, and if so, if they were aware that bingo games continued.

One of the policemen informed me that he was a "pal" of the priest and that the games would be stopped with the least amount of embarrassment. Two hours later the people were still playing. The policeman was less convincing than the priest, and the games continued.

The local precinct lieutenant, a Roman Catholic layman, admitted the embarrassment to him, the department, and others, and assured me that the two of us would see the chief the next day, to find out who was running the police department—the police or the individual. Conveniently, the chief was not available the next day.

The following day I saw the chief. He spent most of the time telling me of his honesty and other fine qualities, and I saw that I was getting nowhere fast.

I then suggested rather boldly to the chief, "Perhaps I am wasting my time with you. Possibly there is someone else calling the shots for your department."

The chief then returned to his honesty routine. I suggested that I would get an appointment with Ford Hughes, Republican Party boss of Suffolk County. He added, "You'll like Mr. Hughes, he is a wonderful person."

Investigation revealed that the priest who had violated the bingo order from the police chief had an appointment with the county political boss the afternoon before he broke the law.

I also learned that within a few minutes of my appointment with him, the chief had been at the political boss's office. In an appointment with Ford Hughes, I received very little satisfaction. He seemed to be waiting state policy of his party.

Bingo Finally Stopped

Bingo playing soon stopped in haven Town. In other parts county the police chiefs have over the laws.

There may, however, be a cha heart since the Senate recently 34 to 23 to retain the penalties fo ing bingo and for other gamblin the public makes its decision constitutional change.

The lay people of my church kept abreast of the proceedings, a vast majority were in support stand and the findings. Several l offered assistance in unearthing c influences in law enforcement.

These are experiences of one in New York state, but examina other laymen and ministers every will probably reveal similar evi exist because people say, "it's n my business."

The tie-in of politics, gam churches, and poor law enfor may well prove to be a stumblin for our generation. Newspaper cl and items in magazines indicate t clamor for legalized gambling is s ing the country.

There are many excellent r why the church should take a stand against gambling; not an tional stand, but one girded with

The Belfry Bat

Dear Cousin Cave Bat,

A "quidnunc" is not a "quoin" or a "quern" but it is good word, and the Bishop says that the world would a better place in which to live if there were less "qui nuncs" in it.

Now I just recently learned that a "quoin" is a ce tain type of building block that is used to reinforce t corners of brick buildings and I already knew that "quern" was a certain type of spice grinder. It r mained for the Bishop to explain the meaning of t word "quidnunc."

I flew down on his shoulder the other day, sidled as close as I could to his ear, and whispered confide tially, "Say, old boy, did you know that. . . ."

Well, I got no further. He snapped at me—really, just plain snapped at me. "Belfry Bat," he said, "Don be a 'quidnunc'." It really hurt my feelings for thought it might be a form of ecclesiastic swearing

I flew at once to Webster's Collegiate and looked the word. Do you know what it means? It means "a gossip

Now I know that a better world would result witho "quidnuncs." Put that in your "quern" and grind it u

Nocturnally yours,

Belfry Bat

ter from a British Pastor

British Methodists approve new ministerial training policy with age and marriage restrictions removed.

JOHN C. BOWMER

E CAN BE only one subject y letter this time—the British nce of Methodism which has ed its session in the humid Manchester.

onference of 1955 may well be historic, for some of its s are destined to shape the pol- l practices of our church for ars to come. I shall confine my o the Representative Session consists of 660 ministers and in equal numbers.

president this year is Leslie head, who is as well known side of the Atlantic as he is re, and it has given his many s great delight to find him oc- the presidential chair.

n well be called an "ecumeni- nodist," for at present he is the of a Congregational church n's City Temple) which wor- a Presbyterian building; and he himself remains very much odist at heart, still under the e of the Methodist Conference. ice-president is always a lay- nd this year Professor T. E. of the University of Hull on-upon-Hull, to give the city ct title) has been elected to the is address, as becomes a philos- was a masterpiece of clear .

nerhead captured the headlines e spoke of the "glaring inade- of so many Methodist sermons. he sort of thing the newspapers ickly. It was a pity they did not any other things he said about ver of the Gospel to free the rom "misery, fear, and confu-

C. Bowmer is pastor of Wesley dist) Church. His address is 14 n Terrace, Seaham, County , England.

Marriage Rule Changed

Three important issues were dealt with, for which, I feel sure, the conference will long be remembered. First of all, it approved an entirely new policy with regard to ministerial training.

Our traditional method has been to accept only unmarried men under twenty-five years of age for our ministry. These men were not allowed to marry until they were ordained—that is, after seven years of training. This year the conference approved the recommendations of a commission which suggested two important changes.

In the first place, candidates are to have full freedom to marry when they wish—even while they are in college, if they can satisfy the church that they can at the stage support a wife.

Second, the age limit will be withdrawn; which means that older men who feel the call can offer themselves for the ministry knowing that age and marriage will not disqualify them. There is no doubt that this will open doors of opportunity to many qualified men who, because of age, have been denied entrance to our ministry.

This is a decision of the highest significance and its results ought to be of benefit to Methodism.

Fewer Districts Approved

The second important decision of the conference concerned organisation. At present, British Methodism is administered through forty-six districts, each with its own chairman.

In the majority of districts, these chairmen are also circuit superintendents. A few districts, however, have what are known as "separated chairmen"—that is, one who is stationed only as a chairman (officially: "district missionary") without having circuit responsibility.

It is generally recognized that a circuit superintendent has enough to do to administer the affairs of his circuit without the added responsibility of district chairmanship—yet some districts are not large enough to warrant the appointment of a "separated chairman."

So conference approved a report which recommended that the districts be reduced to about thirty, each having its own "separated chairman." If the men for these positions are chosen for their vision and understanding, this new arrangement cannot but make for greater efficiency.

Anglicans Suggest Co-operation

The third matter which came before the conference may well prove to be the most momentous of all. While our representatives were meeting in Manchester, the convocations of the Church of England were meeting in London and York.

It was from the Anglican side that the move came, by their approval of a report which suggested that representatives of the Church of England and Methodism should get together in an effort to increase unity between the two churches. When this news reached our conference, we at once reported our readiness to respond to any invitation the Anglicans might give.

What will happen when we come up against the question of episcopacy and a view of the ministry which is held by some members of the Anglican Church, I cannot say. It would not be difficult to call our chairmen "bishops," but that would not be what most Anglicans mean by the word.

We must proceed a step at a time, and thank God that the move has been made and that there is a desire for closer relationships between the two churches.

My space is almost gone! I have no chance to say anything about the unspectacular, everyday work of the church—but I must tell you that W. E. Sangster has been appointed secretary of the Home Missions Department where he will direct a spiritual advance of our church.

He will have to say a hurried and, for many people, an unexpected farewell to his congregation at the Westminster Central Hall. I hear he is to be succeeded by Derrick Greeves.

Next year's president comes from the Provinces—H. Crawford Walters; and the vice-president is to be Douglas P. Blatherwick.

It was a momentous conference—memorable for many things, not least for the fact that there was no rain in Manchester for the whole fortnight of the conference.

Preview

Evangelism Theme Chosen For Christian Education Week

"Go—Make Disciples of All," the theme for Christian Education Week, September 25-October 2, points to the evangelistic outreach of the church school. Activities include both improving the church school program and taking the church to the unreached.

Some of the activities suggested by the Department of General Church School Work, Methodist Board of Education, are:

1. Sermon by the pastor on Sunday morning, September 25, on the topic "The Evangelistic Outreach of the Church School," with a recognition service for the church school staff.

2. Visits to parents and to inactive youth and adults.

3. Observance of Rally Day on Sunday, October 2 (unless some other time has been announced by the conference board of education).

4. Observance of World-Wide Communion Sunday. (This would be a fitting climax to Christian Education Week. It would demonstrate the unity of the Church in Jesus Christ and would also call attention to the mission of the Church.)

The Department of General Church School Work has prepared for Christian Education Week a free leaflet, *Christian Education Week 1955* (8351-B). This may be ordered from the Service Department, Box 871, Nashville 2, Tennessee.

Plan National Conference On the Nature of Unity

A National Conference on "The Nature of the Unity We Seek" is being arranged for September, 1957, by the United States Conference for the World Council of Churches. Samuel McCrea Cavert, head of the New York office of the World Council of Churches, has invited the National Council of Churches to become co-sponsors of the 1957 meeting. A similar invitation is being extended to the Canadian Council of Churches.

Outlining the background and objective of the meeting Cavert said in part:

"Behind this plan lies the conviction that the time has come when an effort should be made to bring the concerns of the Faith and Order movement closer to the life of the local church. The three world conferences on Faith and Order which have been held in Lausanne, Switzerland; Edinburgh, Scotland; and Lund, Sweden; have produced a deep sense of need for further exploration of the basic principles of church unity, but this interest has not yet arrested the attention of the rank and file of Christian people. It still remains too much a matter in which a limited number of theological scholars are concerned.

"At the last meeting of the Faith and Order Commission held immediately after the Evanston Assembly of the World Council of Churches, it was agreed to encourage regional conferences, to be organized by the member churches of different areas, as a means of extending the prayerful study of problems connected with the unity of the Church. In accordance with this decision, the United States Conference for the World Council of Churches has voted to hold such a regional conference."

First Thanksgiving Service Being Distributed

For the first time, the Department of the Christian Family of the General Board of Education is promoting worship in the home as a part of the observance of the Thanksgiving season. This is the first project of its kind to be undertaken by any of the Protestant denominations, according to Edward D. Staples, director of the department.

In keeping with the fact that Thanksgiving itself is one of the phases of worship, the Department of the Christian Family is making available a worship folder, *Thanksgiving Worship in the Home* (3066-C; Service Department, P. O. Box 871, Nashville 2, Tennessee. 30 cents a dozen, $2.00 a hundred, cash with order).

Written by Harold W. Ewing, director of the Youth Department of the general board, and Mrs. Ewing, the folder stresses the fact that Thanksgiving implies a sharing by those who have much with those who have little. With this thought in mind, the observance of Thanksgiving in the home, as outlined by the authors of the folder, is tied in with the Fall Action Project of the current Methodist Youth Emphasis. The Fall Action Project will treat missions, world peace, and overseas relief.

Mission Study Themes

The mission study themes for 1955-56 are "Indian Americans" and "The Christian Mission in a Revolutionary World."

Adults in the church school will have an opportunity to study these themes as they use the "Adult Fellowship Series" in *Adult Student.*

In the January 1956 issue periodical a five-session unit Indian American" will be a This unit has been written b R. Shotwell of the Division of Missions of the National Co Churches. She is also the autho *Is the Indian American* (Fr Press 50 cents), for use in tional mission study.

Propose Full Coverage Under Reserve Pension

The Minnesota Conference to be the first annual confer Methodism to include all of its and conference claimants in the ters Reserve Pension Fund, a to Charles L. Calkins of Chicag utive secretary of the Board sions (Illinois Corporation).

Now in force in 45 annual ences, the Reserve Pension has included only those minist have entered the ministry af launching of the plan in a spec nual conference.

There are now 163 ministers, ing those on trial, in the Mi Conference who are currently by the Reserve Pension Fund. T step being taken by the Minneso ference will enrol 144 other acti isters, 85 retired pastors, 100 and 17 dependent children of d pastors.

At their last conference Minnesota Methodists voted to a $1,750,000 pension campai 1957-1958 and increased its app ments 5 per cent to take care ters until then.

The former Northern Mi Conference (now a part of the sota Conference) was the first conference to inaugurate the Pension Fund back in 1937.

Veterans Plan to Resist Jehovah's Witnesses Me

BURLINGTON, VT. (R.N.S.)—Ve groups have served notice th resist efforts to permit use of t lington Memorial Auditorium Jehovah's Witnesses for a meeting, Oct. 28-30.

Mayor J. Edward Moran said received a phone call from the of a veterans' organization threatened to override a decis Burlington's aldermen if necess

"I was told," the mayor said if the aldermen give permission Jehovah's Witnesses to meet auditorium, veterans organizatio have 800 men at the building to the sect members from entering

Moran added he had received
ier calls from different groups
ose making the auditorium
to the sect.
3, there was a riot in connec-
a meeting of Jehovah's Wit-
the State Armory here.
nembers oppose saluting the
n exemption from the draft as
ious objectors, and have at-
ther religious groups.

minded Preaching

lad Your Minister Is Social-
is the title of an article ap-
n the September, 1955, issue of
Student, monthly Methodist
chool periodical.
L. Brock, a pastor, discusses
and responsibility of ministers
g the insights of great religion
to the problems of men," as
ch on controversial questions.
thor serves the Methodist
at Church Point, Louisiana.

nal Council Stresses Obligations

York (R.N.S.)—The National
of Churches, in a Labor Day
, hailed the many gains
l by organized labor but
that "with strength comes obli-

nessage was approved by the
's General Board for use on
Sunday, September 4.
abor's case," the council said,
onger its organization becomes
ter is its obligation to be truly
atic in its procedures and to
ts every act in the light of its
pon the general welfare."
bligation, the message added, is
by every organization and indi-

not discharged for any of us,"
ncil declared, "unless there is
num practicable degree of em-
nt and opportunity for creative
ion. It is not discharged unless
portunity for employment and
expression is available to all
d women regardless of creed,
cial status, or national origin.
not discharged until justice has
one to every child by the pro-
f good educational opportunity
elimination of the slums as a
g place of suffering and delin-
"
nessage also warned labor that
gations are not limited by na-
orders. It urged workers to get
"technical assistance," which it
ed as "one of the greatest of all
vements of our century."
aring America's technical "know how" with the needy and underdeveloped areas of the world, the Council said, labor can help people everywhere create a better and more abundant life for themselves by their own effort and through their own institutions.

The message added that another obligation is to share material surpluses with the needy abroad "without thought of return."

"There are no surpluses, in God's sight, while there exists a single hungry person anywhere on earth," it stressed.

While calling organized labor's attention to its global obligations, the Council commended it for "effective" support of international programs directed toward these ends.

The message hailed the progress between labor and management in lessening jurisdictional disputes. And it lauded "the growing spirit of co-operation among the branches of organized labor in the United States."

The churches acknowledge a debt to the labor movement, the message said, for its role in increasing living standards for the worker and for giving him the opportunity to participate in decision-making within a democratic framework.

Ministerial Alliance Establishes Lectureship

St. Louis, Mo. (R.N.S.)—The Greater St. Louis Ministerial Alliance has established an annual lectureship to provide a refresher course for its members, it was announced here by Walter A. Scheer, president.

Funds to provide the lecturer chosen each year will be furnished by the various Protestant denominations from whose ranks the speaker is selected, Scheer said.

Coming Events

Sept. 3-9—Twelfth International Workshop of Audio-Visual Education, Green Lake, Wis. Theme: "Using Audio-Visuals for Enlisting and Training Church Workers." This will be the last of the current series of consecutive workshops at Green Lake. The 1956 meeting is planned for Los Angeles. Register with the Department of Audio-Visuals, 79 E. Adams St., Chicago 3, Ill.

Sept. 4—Labor Sunday.

Sept. 5-8—Pastoral care and counseling workshop, directed by Russell L. Dicks of Duke Divinity School, to be conducted at the Rochester hospital, Rochester, Minn. Co-sponsors, Minnesota Council of Churches, Methodist Board of Hospitals and Homes, and the hospital (which is associated with the Mayo Clinic).

Sept. 5-9—Dakotas area pastors' school, Lake Poinsett Methodist camp, near Arlington, S. D.; Harvey Sander, Dean, Groton, S. D.

Sept. 5-9—Ohio area pastors' school, Ohio Wesleyan University, Delaware, Ohio; Claude Garrison, Dean, 420 Plum St., Cincinnati, Ohio.

Sept. 5-9—Michigan area pastors' school, Albion College, Albion, Mich.; Hoover Rupert, Dean, First Methodist Church, Jackson, Mich.

Sept. 5-9—Boston area pastors' school, Geneva Point, N. H.; H. Newton Clay, Dean, 40 Court St., Westfield, Mass.

Sept. 5-9—Georgia area pastors' school, Wesleyan College, Macon, Ga.; Lester Rumble, Dean, St. John's Methodist Church, Augusta, Ga.

Sept. 5-10—Indiana School of the Prophets, DePauw University, Greencastle, Ind.; Claude M. McClure, Dean, Methodist Hospital, Indianapolis, Ind.

Sept. 5-10—Latin American Provincial Conference, Camp Colby, Calif., Alfredo N. Macias, Dean, 125 E. Sunset Blvd., Los Angeles, Calif.

Sept. 7-9—Northeast regional American Public Welfare Association meeting, New York, N. Y.

Sept. 11-15—Syracuse area pastors' school, Syracuse University, Syracuse, N. Y.; Philip S. Nason, Dean, First Methodist Church, Cortland, N. Y.

Sept. 14—Annual meeting, Board of Pensions, Chicago, Ill.

Sept. 15—Annual meeting, Commission on Public Relations and Methodist Information, New York, N. Y.

Sept. 21-23—West Coast regional American Public Welfare Association meeting, Sacramento, Calif.

Sept. 21—Committee on General Conference Legislation. Pastors invited to send memorials and requests on social action matters to A. Dudley Ward, 740 Rush St., Chicago, Ill.

Sept. 22-23—Annual meeting, Board of Social and Economic Relations, Chicago, Ill.

Sept. 25—Promotion Day.

Sept. 25-Oct. 2—Christian Education Week. Theme: "Go—Make Disciples All."

Sept. 28-30—Southeast regional American Public Welfare Association meeting, Atlanta, Ga.

Sept. 30-Oct. 4—Eastern regional MYF Christian Witness Mission and Workshop, Pittsburgh, Pa.

Oct. 2—World-Wide Communion Sunday; offering for Fellowship of Suffering and Service.

Oct. 2—Rally Day. Program: "Days of Life That Teach Us" (#8335-BC), available through The Methodist Publishing House.

Oct. 5-6—General Board meeting of the National Council of Churches, Pittsburgh, Pa.

Oct. 10-14—Florida area pastors' school, Youth Camp, Leesburg, Fla.; Charles Thrift, Dean, Southern College, Lakeland, Fla.

Oct. 10-18—Leaders' Institute, implementing the National Seminar emphasis on "A Christian Woman Understanding Her World," New York, N. Y.; to project plans for nationwide regional workshops.

Review

First Refugee Ship Arrives

The 106th Methodist-sponsored refugee to enter the United States under the Refugee Relief Act was aboard the U. S. S. General Langfitt when the ship docked in New York recently carrying 1,243 refugees. The Langfitt brought the first full shipload of European refugees to come to this country since the Act became effective, bringing to 30,000 the total number of refugees admitted since August 1953.

Among the Langfitt passengers were ten family units, totaling 24 persons, holding Methodist assurances. They will be resettled in nine states. Texas, Iowa, California, Maine, Massachusetts, New Jersey, and Illinois will welcome one family each; three families will live in New York State.

As of July 1, a total of 700 assurances, covering 1,550 persons, had been filed through the Methodist Committee for Overseas Relief, emergency relief arm of the church which is sponsoring the Refugee Resettlement Program.

Methodists hope to find sponsors for 5,000 refugees before the Relief Act expires in December 1956. Elizabeth M. Lee, secretary of promotion of the program, urges church groups and individuals interested in sponsoring a refugee family to write her immediately. The address is Methodist Committee for Overseas Relief, 150 Fifth Avenue, New York 11, New York.

"All assurances will have to be filed by early spring if they are to be processed before the Act expires," Miss Lee said. At the present rate of processing, it will take approximately eight months for all clearances to be made and visas issued to refugees.

Co-ordinating Council Makes Recommendations

The Co-ordinating Council of The Methodist Church, meeting in Chicago in June, favored continuation of the present law limiting tenure on general boards and agencies to eight consecutive years and fixing a maximum size on board membership. The Council expressed the hope that a rotation system can be devised so that there will not be a complete turnover in board membership when terms expire.

The Council gave general acceptance to the principles involved in a proposal from the Board of Lay Activities that the name of the local church commission on finance be changed to the Commission on Stewardship and Finance and that closer liaison be effected between the local church commission and the general board.

Such recommendations are subject to action by the 1956 General Conference.

The matter of recommending to the General Conference the establishment of a program journal was referred to the Council's committee on appeals, headed by Ivan Lee Holt, Jr., of St. Louis, for further consideration and report.

The council took cognizance of the fact that a number of memorials are being submitted to the forthcoming General Conference relative to the church's jurisdictional system, but the council took no position on the matter. Also under study is the matter of setting up a Methodist Foundation, which failed to pass the 1952 General Conference.

The Council will also study proposals that the Boards of World Peace, Temperance, and Social and Economic Relations be combined or more closely co-ordinated.

The Council's next meeting will be held in Chicago Nov. 16-17. It will be preceded on Nov. 15-16 by a meeting of the Committee of Twenty, which is preparing a suggested church-wide program for the 1956-60 quadrennium. The Committee of Twenty includes members of the Co-ordinating Council's program committee and representatives of the Council of Bishops, the Council of Secretaries, the Council of World Service and Finance, and the Woman's Division of Christian Service.

Church-State Issue Raised on Clergy Bill

WASHINGTON, D. C. (R. N. S.)—A House committee has declined to act at this session on bills allowing airlines to offer reduced fares to clergymen. It says the measures must be revised to eliminate any possible violation of Church-State separation.

Chairman J. Percy Priest (D.-Tenn.) of the House Interstate Commerce Committee said the legislation may stand a chance of passage next session if restricted to airlines not receiving government subsidies.

"If we have an airline reeeiving a government subsidy come in and, as part of its justification for government aid, list reduced fares granted to clergymen," he said, "we would have a dangerous precedent involving Church-State separation."

"However, if we make the legislation purely permissive, and not obligatory on any airline, and restrict it to those airlines paying their own way, I do not think the committee will hav objection to the legislation."

Railroads have traditionally reduced fares to clergymen. Co formally approved the practice Interstate Commerce Act of 1883 lating railroad fares.

However, the Civil Aeronautic of 1937 prohibits commercial a from offering reduced fares to a except relief workers going to aster area.

If Priest's formula is accepted, airlines operating on two-thir U. S. commercial routes would b to offer reduced clergy rates. major airlines do not receive f subsidies. Nearly all small local ca still get government aid.

Finance Manual Prepare

Methodist financial procedures levels are outlined in a booklet i recently by the Council on World ice and Finance. It is the "Manu Annual Conference and Local Ch Finance" (740 Rush Street, Chicag Illinois, 50 cents).

First authorized by the General ference of 1952, the manual is prim a restatement of General Confe legislation. It assembles procedur annual conference and local ch commissions.

Prepared in response to num requests, the manual is a guide v gathers and classifies disciplinary islation on general, annual confer and local church finance. It con ments a manual on finance in the church prepared by the General B of Lay Activities previously (10 ce copy from the Board of Lay Activ 740 Rush Street, Chicago 11, Illin

Sockman Warns Religion Becoming Too Specialized

LAKESIDE, OHIO (R.N.S.)—Rel is in danger of becoming as specia as medicine, Ralph W. Sockman of York said in an address here.

The noted Methodist preacher clared that "In this age of specializ it is the duty of religion to help see life steadily and see it wholly."

"If we give all our time to couns we are apt to spend too much tim the abnormals and not enough on normals," he said. "If we give our pits wholly to social reform the flog the wills of men but do not their minds."

He said "our day calls for a w gospel for the whole man" and should preach the gospel of salv and not merely the gospel of secu

IONG Methodist-sponsored refugees recently entering the United States re members of the Gelbowitz family. Here they are welcomed in New York pier worker Tatiana Kusovac (left) of the Methodist Committee for Overseas Relief.

luska Trustees Cancel logian's Lectures

days before Nels F. S. Ferré was e begun a Bible lecture series at Junaluska camp meeting, it was ed in *The Nashville Tennessean* 4, 1955, p. 6] that the lectures een cancelled by the trustees of Junaluska.

cancellation was confirmed by L. Jones, president of the trus- f the Southeastern Jurisdiction dist assembly. At the time, Jones ed to explain the reason for the and remarked, "We want no ling or arguing with anybody at mp meeting."

é, professor of philosophical the- at Vanderbilt University School gion, had been scheduled as the ecturer for the week-long meet- ld August 14-21.

newspaper reported that several dist leaders said the cancellation ed criticism of some of Ferré's gical views. Said *The Tennessean:* e criticism took the form of letters mphlets circulated among Meth- who reportedly brought pressure assembly executive committee. ev. J. A. Baldwin, retired Meth- inister of Charlotte [N. C.], re- ly distributed letters protesting erré as the Bible hour speaker, ese influenced leaders and the es."

es denied that the Charlotte min- letters were directly responsible for the cancellation of Ferré's lectures. One newspaper quoted Jones as saying, "I don't think the board has to give a reason for everything it does."

Ferré was notified of the trustees' decision by Harry Denman, executive secretary of the Methodist Board of Evangelism. The camp meeting program was arranged last October by the General Board of Evangelism, the jurisdictional board of evangelism, and the assembly.

The assembly executive committee voted July 24 to cancel the talks, and the action was upheld by the trustees in a July 30 session.

In a letter circulated by the retired minister and reprinted in the *Asheville Citizen-Times* (N. C.), Baldwin said, in part:

"He (Ferré) over and over again denies the deity of Jesus. He even suggests the possibility that Jesus was the illegitimate son of Mary and a German soldier, and goes on to tell why there is reason to think so.

"Again, he writes that Jesus, the Bible, and the church are umbrellas that shut people off from the love of God."

Questioned about his views, Ferré said that the German soldier theory was only one of three theories concerning Christ's origin which were discussed in one of his books, *The Christian Understanding of God* (Harper & Brothers, $3.75). "But that is not my own theory, not my own understanding," he added.

"I stand in the truest succession of John Wesley, whose deepest intention was to make the love of God central," Ferré said. "God as holy love became present in Jesus Christ. Not only my teachings but my life is built on this."

Ferré explained that in his book, *The Sun and the Umbrella* (Harper & Brothers, $2.00), he said that "a false use of Jesus, the Bible and the church have hidden God. Jesus was a mediator, not the go between, and the way to heaven and to the Father is open now."

Ferré's brother, Gustave Ferré, editorial assistant of the Board of Evangelism, called the letters and pamphlets "a complete misrepresentation of my brother's views. They lift statements and reasoning out of context."

President Signs Bill Aiding Church Mailings

WASHINGTON, D. C. (R.N.S.)—President Eisenhower signed legislation allowing churches and religious organizations to enter their publications as second class mail without having to maintain separate subscription and membership lists.

Under a previous law, church organizations were required to obtain a signed statement from their members that a part of their contributions should be regarded as a subscription to the periodical.

Scientific and fraternal organizations have for many years been able to send their publications to members upon a simple resolution of their boards of directors. However, this privilege was not extended to churches since they do not generally collect specific membership dues or fees.

At hearings before the House Post Office Committee, it was pointed out that many churches have been inadvertently violating the law, unaware of the technical requirement.

Seminarians to Get Full Benefits of G.I. Bill

WASHINGTON, D. C. (R.N.S.)—Veterans who attend Protestant theological seminaries only four days a week because they handle week-end preaching assignments will receive full benefits under the G.I. Bill of Rights.

The new ruling was issued by the Veterans Administration as the result of appeals by Protestant agencies.

Heretofore, such seminarians were considered by V.A. administrators to be part-time students and received a reduced scale of allowances.

Protestant officials advised the V.A. that many seminaries do not have classes on Monday so that students may have a day of rest because of Sunday preaching assignments. They pointed out that such assignments are part of the course of study for which credit is given.

KINGDOMTIDE PREACHING--II

Here are ideas for preaching and worship during the Season of the Kingdom of God on Earth (August 28-November 20).

Prayer and the Kingdom

September 18, Fourth Sunday in Kingdomtide. Romans 8:26-28 or Luke 11:1-13. Suggested hymns: 1, "Holy, holy, holy;" 114, "Light of the world, we hail Thee;" 507, "In Christ there is no East or West."

The Lord's Prayer has been a constant and prolific source of devotional and sermonic inspiration. In every preacher's file there are notes of sermons and devotional addresses developed from phrases in the prayer or from its compelling total utterance. Our sermonizing from the prayer—helpful and inspiring as it has been—has, however, tended to be discursive rather than concentrated to one theme.

In the midst of Kingdomtide this year, the prayer's meaning would come to the church with startling power if many ministers were to center this day's sermon upon the theme, "Prayer and the Kingdom."

The vastness of the Kingdom is held in phrases like "our Father" or "as in heaven, so on earth" or "the kingdom, and the power, and the glory forever." The practical work of men is in the words, "this day our daily bread." The Bread of life, satisfying the daily need, is verily He who gives the prayer. Redemptive forgiveness glows in the act of both God and men. The sequence of our Kingdomtide preaching finds undergirding spiritual power in the Lord's Prayer.

The prayer itself is a gem of rare beauty—a model of poetic structure, in simplest phrasing cast, radiant with the ardor and passion of the Savior's own devotional experience. The central theme—"as in heaven, so on earth"—defines the hallowing of God's name, the coming of the Kingdom, the doing of his will by both a man and men.

A beautiful paraphrase of the prayer may be found in *A Chain of Prayer Across the Ages* (New American Edition), compiled by S. F. Fox (E. P. Dutton and Co., $2.75), p. 129.

The Bread of Life

September 25, Fifth Sunday in Kingdomtide. Acts 8:26-39 or John 6:47-58. Suggested hymns: 4, "O worship the King;" 387, "Break Thou the bread of life;" 345, "Jesus, Thou Joy of loving hearts."

Few of us have ever known real hunger. Actual starvation has not stalked our path. Possibly one or two have touched some stricken land. The front line of battle, with the rolling kitchens far in the rear, has been the lot of others. For practically all our American preachers, however, acute physical hunger has never been experienced.

The Savior's entire life was spent in one of those semi-arid, desert-fringe lands where water was scant at best, and a continuous and adequate food supply more of a dream than reality. The phrase in the Lord's Prayer—*"Give us this day our daily bread . . ."*—holds a more vivid poignancy of appeal that we have dared to think.

More tragic than physical hunger, however, is the starvation of mind, heart, and spirit. The pangs of moral and spiritual need are as terrible as those of the body. Indeed these longings are the more basic and fundamental. Despite the miraculous power to meet the physical demand, the Savior parried Satan's tubtle temptation: *". . . Man sha live by bread alone."*

Cleansed though the conscience be "by His most pre blood," its growth in strength for the conflict of the tinuing days can come only as the Savior's vital wo as the Bread of life—is assimilated in each day's req ment.

Souls of men are often dwarfed and flabby becau much is fed to the body or to the secular intellectua terests, while little spiritual food is acquired. The nee conscience and soul are as practical for daily life a the physical and intellectual. Thus with the disciple cry: *". . . Lord, give us this bread always."*

World-Wide Communion Sunday

October 2, Sixth Sunday in Kingdomtide (World-Communion Sunday). Philippians 4:4-7 or John 14:2 Suggested hymns: 149, "In the cross of Christ I glory;" "The King of heaven His table spreads;" 144, "Beneath cross of Jesus."

All pastors will receive the specially prepared litera for this day. This effective material has been care written and will greatly aid in preparing the people fo service. Let us use it with earnest prayer.

A "First World-Wide Communion" for members, cially youth, received since a year ago, may constitu new and helpful emphasis.

The meditation or sermon may present the spiritual v in the forms of service supported by the special offerin the Fellowship of Suffering and Service. Let the in stress the two foci of the Kingdom—the glory of presence in the individual heart, and the unity of all in him.

More Precious Than Gold

October 9, Seventh Sunday in Kingdomtide. 1 1:3-9 or Luke 17:11-19. Suggested hymns: 382, "Glo things of thee are spoken;" 324, "God is my strong s tion;" 327, "O Holy Saviour, Friend unseen."

Peter piles words together, all scintillant, and surcha with beauty. The inheritance of the saints is *imperish* (standing under no ambiguous or devious laws that n vitiate the ultimate value); *undefiled* (holding no ter the bequest itself that would belittle or demean the trea either in possession or use); *unfading* (possessing worth as cannot be altered by any change or catastrop human affairs).

The faith that assures this inheritance is *more pre than gold.* The joy of those who love Him whom they not seen is *unspeakable and full of glory* (K.J.V.), r than our exalted prose or finest poetry may express more glorious than our noblest music may utter or art ever portray.

The Gospel lesson recalls the incident of the ten le only one of whom returned to thank the Savior. There Jesus' pitiful remark: *". . . Where are the nine?"*

Some years ago the writer spent a memorable day Sam Higginbottom, noted missionary in India, at his

A government leper establishment had previously
ted, where excellent supervision and superb, skilled
been observed. But the stark hopelessness of the
illed the atmosphere with foreboding gloom.
sharpest contrast, at the Christian colony, there
sed hope. A church stood at the center of the
d, the ministers themselves being lepers. Radiant
red upon the face of each stricken person. The
one elderly man, voiced in the best English he
mmand, is unforgettable, especially as one saw his
lation: "But, Sahib, what joy will be mine when I
his wretched, miserable body for one like Christ's.
r that day. What an inheritance I have."
s the kingdom of God. " . . . *treasure . . . in a field*
. *pearl of great value . . .*"—for each individual who
Him whom they have not seen. The reign of God
uman world will add . . . *all these things . . . unto*
men of good will everywhere, and together, seek
Kingdom.

lers of American Methodism

er 16, Eighth Sunday in Kingdomtide (Layman's
Corinthians 3:2-11 or John 5:39-47. (See also
0:1-24) Suggested hymns: 255, "True-hearted,
earted;" 267, "Rise up, O men of God;" 260, "Take
ross."
an's Day is observed in many churches at this
arking the close integration of lay men and women
spiritual, as well as the practical and administrative
of the church. Pastors frequently turn over the
of the worship service on this Sunday to the Lay
or to other lay persons. Excellent material is avail-
r their use, in issues of *The Christian Advocate,*
tions of the Board of Lay Activities and of the
's Division of Christian Service, and releases from
rict and conference lay leaders.
w approach for this service may be found in a study
way Methodism was founded in America, and was
ned with steady growth across the hectic days
Revolution into America's formative years.[1] The
s were all laymen—Philip Embury (carpenter);
Webb (retired army officer); and Robert Straw-
(farmer). They had served as such in Wesley's
y at home prior to coming to the colonies. From time
Wesley sent missionaries as helpers—Boardman,
, Asbury, Rankin, Shadford, and others—all of
were laymen. Recruits in America became leaders—
ee, Freeborn Garrettson—likewise laymen.
he first formal conference held in Philadelphia in
773, all persons present and participating were
. Asbury's *Journal,* begun upon his arrival in 1771,
ns scores of laymen in charge of circuits and sta-
merican Methodism was founded and grew in the
ned consecration and unflagging courage of faithful
. The great denomination of today can never ade-
repay the debt of gratitude and honor it owes these
aymen—our founding fathers.

Throne of Grace

ber 23, Ninth Sunday in Kingdomtide (World Sunday). Hebrews 4:14-16 or Luke 22:24-34; 39-46.
ted hymns: 227, "Come, we that love the Lord;"
ake my life, and let it be;" 253, "Take the Name of
vith you."
hrone is the exalted place where the King exercises
his authority, power, and leadership. We have thought of it in this capacity, seeing the throne to be fashioned in the shape of a Cross.

Noting that among the chief functions of the King is that of High Priest, the writer of Hebrews develops the theme of the purity and holy experience of that office. Because our Priest and King is one who was . . . *in all points tempted like as we are, yet without sin,* we may . . . *come boldly unto the throne of grace* . . . (K.J.V.) in the assurance that he has himself withstood our every temptation, thus knowing our need for particular help and strength.

In this concept the throne is a very holy place, for there the divine grace is brought to its effective power in the lives of individuals, and for the life of all mankind. "Grace" is a term of rich, inclusive meaning. It represents the total surge of the divine love and purpose. If, like pure sunlight, "grace" be passed through the prism of devoted thought, we find the many colors emerging. Some are infinite love, purity, tender care, gentle strength, sacrificial service, redemptive forgiveness. It is thus that the soul and the world find the grace of God plenteous and free at the heavenly Throne.

World Order Sunday may well be observed under the theme, "The Throne of Grace." As a world, we need to sue for pardon—for horrid greed and stalking tyranny; for our crushing, social orders that grind and impoverish; for our constant denial in the courts of justice; for contented minds in our selfish purposes; for slothful ease, when so many are in desperate need.

We and the nations need not only pardon for our penitence. We need the vision of a leadership that shall establish in our common ways the will of God. The glorified Savior is the world's Priest. His Cross is the world's Throne—and it is the eternal "Throne of Grace."

Danger of Religious Regimentation

October 30, Tenth Sunday in Kingdomtide (Reformation Sunday). Romans 8:24, 25, 31-39 or Matthew 4:12-17. (See also Galatians 5.) Suggested hymns: 2, "Come, Thou almighty King;" 67, "A mighty fortress is our God;" 256, "Faith of our fathers."

In all Protestant denominations wide recognition is being given to Reformation Sunday. It is indeed good for us, in the spirit of eager co-operation and of mutual esteem, to restate our priceless heritage of spiritual freedom, and to honor the heroic men and women who secured its guarantees and sanctions.

Again, the interdenominational agencies, our own boards and periodicals, will provide much valuable and inspiring material. Rereading the historical background for Luther, Melancthon, and Knox, will yield important data, basic considerations, and vital illustrations, bearing on our present problems, that we have previously missed. An emphasis might well be placed upon the meaning to us of the heroism of Wycliffe, Tyndale, the Geneva scholars, in providing the Scriptures in English. The American Bible Society offers fascinating matter on this point.

Our immediate years face the appalling problem of maintaining freedom and liberty against the most powerful totalitarianism humanity has ever exprienced. We abhor it in economics, in politics, in government. Even with all our preoccupation with the conflict, we must never lower our guard nor relax our efforts in opposing totalitarianism in religion. Its infiltration in religious matters may be as insidious as it is in things political. The danger in the regimentation of the mind in moral and religious thinking is as terrific as in the realm of governmental authority.

Spiritual liberty and religious freedom stand as the ultimate foundation of the Kingdom—whether considered for

---

[1] *The Story of Methodism,* by Halford E. Luccock, Paul Hutchinson, Art W. Goodloe (Abingdon Press, $4.00); *Early American Methodism 1769-1844* (Two Volumes, $3.50 each, Methodist Board of Missions).

the individual person in his own God-given integrity, or for the total of mankind in the sublime beauty of the family of God.

From Death to Life

November 1, All Saints' Day. Revelation 7:9-17 or Matthew 11:25-30. Suggested hymns: 527, "For all the saints who from their labors rest"; 529, "Jerusalem the golden"; 520, "Abide with me."

All Saints' Day, observed for long centuries in the order of the church, presents the living verity of the uncounted host, from all ages and nations, races and clans, who live eternal in the glory of God. While Memorial Day (May 30) may be poignant with recent and bitter sorrow, tender with hallowed personal memory, All Saints' Day declares the triumph of every saint of God, proclaims the wonder of immortality, translates the fact of death into the glory of heavenly life.

Matthew presents the Savior's gentle words about the sparrow. We treasure the grandeur of this thought as it moves from the Father's care for a tiny bird to the love that holds each of us in personal treasured meaning. In *The Christian Advocate* of March 10, 1955, Roy L. Smith presented a simple but telling illustration of this theme under the title, "His Eye is on the Sparrow." Excerpts from this meditation follow:

"Perched atop the broad shoulder of old Mount Palomar in southern California there stands what many believe to be the greatest scientific instrument ever devised by the genius of man—a 200-inch telescope! By means of this amazing instrument the astronomers are able to study constellations, star mists, nebulae, planetary clusters, and universes 1,000,000,000 light years distant. . . .

". . . if man, so tiny and infinitesimal in size, can achieve so great a miracle, who then is to doubt the ability and the willingness of God to measure the sparrow's fall or keep a census of the hairs of our heads?"

Redemptive Forgiveness

November 6, Eleventh Sunday in Kingdomtide. Philippians 1:3-11; Matthew 18:21-35. Suggested hymns: 298, "Courage, brother! do not stumble"; 210, "I heard the voice of Jesus say"; 219, "Saviour, Thy dying love."

The problem of forgiveness is one of the most insistent in all the relationships of the Kingdom. It has direct bearing, of course, in the daily contacts of individuals. On occasion there emerges also the question of group, class, and even of national forgiveness. A startling instance of this appears in the tacit attitude of the average American toward the people of Japan.

Following Pearl Harbor, and for a period after the war, opinion was violent; feelings of individual and group animosity remained very tense. More recently, with a clearer focus upon responsibilities and obligations, the people of America have come to an unspoken but quite definite feeling of forgiveness.

Matthew presents Peter's question concerning forgiveness, and the Savior's searching reply: . . . *I say not unto thee, Until seven times: but, Until seventy times seven* (K.J.V.).

We naturally understand that neither Peter with his *seven,* nor the Savior with *seventy times seven,* were at all concerned about arithmetic. Peter was not asking whether an eighth forgiveness was superfluous. Nor was Jesus declaring that one should go to 490 and then stop.

Among the Hebrews seven represented completion, beauty, perfection. Today we sometimes call it "the perfect number." This thought of completeness and perfection was quite idealistic, and might well remain in that exalted realm. It need not necessarily enter into the more sordid area of daily living.

Under Peter's question, forgiveness should be the h ful and complete expression of the good will an purpose of heart of the person doing the forgiving. peated, because of the continuing acts of the offen should, in each instance, be of that idealistic, perfec It should always express the pardoning grace of t sinned against. The result, if any, in the life and cha of the sinner was not even under consideration. Suc giveness would be a notable example of Pharisaism.

The Savior challenged Peter with the symboli seventy, whereby alone could the individual ideali seven become truly effective. Seventy is seven (the idea) multiplied (shot through and through and to far higher potency) by the practical working po ten. Ten represents the energy and unremitting eff the working person (ten fingers, or both hands, job). It means, "putting all your strength into it."

Seventy thus symbolizes the practical working physical fact and the business of life, of what, othe was doomed to remain merely a sublime ideal.

In other words, seventy is redemptive in meani postulates the transformation of life by the eff interpenetration of the ideal.

Citizenship in Heaven

November 13, Twelfth Sunday in Kingdomtide. lippians 3:17-21 or Matthew 22:15-22. Suggested h 496, "God of our fathers"; 507, "In Christ there is n or West"; 505, "God the Omnipotent."

At Philippi Paul found a group of citizens as k conscious and proud of their political status as a would meet on all his journeys. After the two cru victories upon which the Roman Empire had been lished, the veterans of those engagements were setl Philippi in full right as citizens of Rome.

Philippi was given special status, as actually a p the imperial city. No provincial taxes could be levi the city, and its courts must be conducted as mod Roman justice.

A peculiar obligation rested upon colonial citize Rome, such as the men of Philippi, and Paul hims a native of Cilicia. Dwelling in cities or provinces r from the imperial capital, such citizens must always port themselves with the dignity of Romans.

With his experience among them in mind, and w sense of the uniqueness of the Philippian church as composed of so many fellow citizens, Paul stood in a intimate relationship with this church than any othe accepted personal help from them, but from no oth his churches. Thus a phrase in his letter to the Philip is of striking meaning. K.J.V. reads, . . . *our conversat in heaven.* . . . R.S.V.: . . . *our commonwealth is in he* . . . What it really means is: "our citizenship is in hea

Only a citizen of Rome could write that to citize Rome. Paul would say: "You and I know and under one another as Romans. We strive daily to live by the of the empire. Yet, there is a greater citizenship than and we also know and understand it together— citizens, colonists of heaven, in this pagan world. And of Philippi, you will be the better and truer Roma you grow into the fuller meaning of your supreme hea citizenship."

Whatever our citizenship in this world may be, as C tians we are nonetheless, and in ultimate status, ci of heaven.

(Preaching notes for November 20, the last Sund Kingdomtide, will appear in the October issue along Advent Preaching ideas.)

e Continuing Fellowship

Here is how one congregation maintains contact with four groups who cannot come to church.

FRANK R. BRADLEY

FULL spirit of the continuing wship of the church made its press upon me many years ago early days of my ministry.

serving as a student pastor in Vermont town when I learned e wife in a family living high ills of the Green Mountains was -in, denied all the normal ac- of life. It had been a long time he had attended a church service. ly, a call upon this family was ry. I hesitated making the call, had come to me that the woman ry bitter about the church. It first experience with bitterness the church so I postponed the some time. Yet I kept thinking t and could not dismiss it from nd.

ly, I made the call. To my sur- I found no bitterness in this woman but rather a deep long- e among people. I returned from l with the feeling that I had elped more by the visit than she

ave much to offer those who are with us in the worship service. efully plan the order of service, that it will bring the worshiper to God, and to a clearer vision

is as it should be, but how many s are there who are isolated from lowship either through circum- or neglect? What can be done to the continuing fellowship rich eaningful in their lives?

eater Challenge

e is no greater challenge to the pastor than that of bringing freshing, renewing presence of Christ into tired and lonely lives; nor can there be a greater challenge to the total program of the local church.

Continuing fellowship is a matter for church-wide interest and church-wide support. The individual pastor cannot successfully carry it on by himself.

It is a mistake for the pastor to ignore the possibilities and talents of his congregation. The effective church is one in which the members have a definite part in the program of the church. Too often we fail to recognize and use the talents of our people in Christian service.

Long Illness

There are four areas in which we can make the continuing fellowship richly rewarding to others and to ourselves. First, we must consider those who are ill for a long period of time. After a few calls on these persons, it is easy to forget.

Many things concern us but to the one who suffers a long illness, the warmth and vigor of the fellowship of those who care means very much. It conveys new hope, courage, and strengthened faith to those who are bedridden.

First of all, we attempt to find out whether the sick person is young, middle aged, or elderly. The information is passed along to the particular group in the church serving that age.

Very often I make the first call to discover what need is present, and then put a group to work. Someone, or perhaps several from that group, will continue bringing the fellowship of the church to the one who is ill.

This individual is not forgotten, isolated, or left alone until a crisis occurs. We attempt to bring to the sick the ministry of the church before a crisis, so that they will be prepared when one does come.

We have such contact groups in our woman's society, our Methodist men's group, our church school, and our youth fellowship. They are serving to bring the Christ of Suffering and the Christ of Hope to those who are ill or shut in.

Some of our people are hospital patients in a large city some distance away. Personal calls are not always possible because of the distance involved. A personal note or a card signed by various members of the particular group to which that person belongs is, however, soon on the way.

Away at College

Second, the continuing fellowship should reach into the lives of young people who are away at college. Our church takes an active interest in the financial support of our Wesley Foundation work in the conference. We do not, however, leave to the Wesley Foundation the full responsibility of the continuing fellowship.

Young people away from home for their first college year are often at loose ends; everything is new and strange. To be remembered by the church back home strengthens the tie of the continuing fellowship.

During the past college year twenty-one of our own young people were attending college, some quite a distance from home. Those who could come home for an occasional week end were able to renew old fellowships within the church and to bring to the younger people something of the story of college life. Others were able to come home only once during the school year, at Christmas.

Our Student Day during the Christmas holidays is a source of rich experience both to those who listen, and to the young people themselves.

Military Service

The third area—those in military service—is closely related to those away at school. Our church school has assumed the responsibility of keeping in touch with both groups.

Every two months a copy of *The Upper Room* is mailed to the student, or to the person in military service. The committee in charge of this responsibility, headed by the secretary of student work of the Woman's Society of Christian Service, has done more than that, however. A letter is enclosed with the devotional booklet.

The letter is not mimeographed, but is a *personal* letter telling about community affairs in which that young person is interested, church events, and those little family happenings which mean so much to the one away from home.

Over seventy such letters are written

k R. Bradley is pastor of First list Church, Limon, Colo.

each time copies of *The Upper Room* are mailed, and they carry the warmth and love of the church "back home."

These personal notes along with birthday greetings require much work, but every member of the committee is willing to help. To them it is real work that they can do for the church and the fellowship of which they are a part.

Those at Work

The continuing fellowship reaches into a fourth area: those who because of their work are not present each week at the church services and who cannot take part in the church's activities.

It takes but a very short time for this group to lose interest through inactivity. Some contact with these men and women has to be maintained. We use every resource of our church to make them feel they are still *a part* of our fellowship and not *apart* from us.

Some time ago our "Mary-Martha" group was formed for that particular reason. The name and its implication is fairly self-explanatory. There are those who can be with us regularly even though they work during the week, and then there are those whose work takes almost all of their time and attention and they cannot be with us.

This group is composed of young mothers whose children are not yet of kindergarten age. Incidentally, when the children reach that age the mothers are expected, and urged to assume their places in the regular program of the woman's society.

The Mary-Martha group meets in the evening once each month for a program of worship, discussion of family problems, and fellowship. Regular use of *The Christian Home* forms the basis for many of the programs.

Through this group, these mothers continue to be challenged by ideals of Christian service.

Many of the members who felt earlier they could not possibly find the time to take an active part in church activities now *make* that time available nearly every month. The continuing fellowship has, perhaps, caused them to think on those things which matter most in the life of the family and in their own personal lives.

Our Methodist men's club is also an integral part of the continuing fellowship. The group was inaugurated for the purpose of bringing the fellowship of the church into the lives of men who are indifferent to the church.

We were not seeking another way to add church members to our roll. We wanted to help the men and we hoped the men, in turn, would strengthen the church. We did not ask them to assume a project, but this soon became the natural outgrowth of fellowship and new horizons.

Many of the men began to seriously consider their relationship with the church as the continuing fellowship touched their family lives. They realized that—all too often—they were allowing their work to keep them away.

What a thrill it is to see way men back in the church! How richl warding it is to Christians who tak time to see that those who ar or away from home, or "busy many things," may still feel that are a vital part of the continuing lowship of the church.

Counselor's Workshop

"Yes, I will pray for you and your home after you have given me that bottle. Otherwise we are just wasting your time and our breath."

Alcoholism

THE FIRST contact with this mother was when she was in a local hospital. Her neighbor in the room across the hall told me of her malady. Her illness had been brought about by alcohol. She was a member of another denomination. I went in and greeted her and she became acquainted with me.

I spoke to her pastor about her case. He was about a year old in the ministry and wanted me to visit her if and when she ever called on me. A few months later she called for me to come to her home.

The Call

The neighbor who called me to go to her home went along. She opened the door and went in, and I followed her. The mother spoke haltingly to us as she sat in a low reclining chair.

Mother: I am glad you came for I am very sick (*she had been drinking for several days*) and I want you to pray for me.

Pastor: I will be glad to talk with you and pray for you if you are willing to help yourself. How many children do you and your husband have?

Mother: We have an adopted boy twelve years of age, and he is a good boy.

Pastor: I am interested in this boy as well as in you for I am the father of three adopted children. This boy is at the right age to be led astray by you and by others.

Mother: He goes to school and to Sunday school and is a good boy.

Pastor: How did you get this dread habit and disease?

Mother: My mother left me $30,000 and my husband and I started with the wrong crowd and started drinking, and here I am tonight . . . very, sick.

Pastor (to husband—he was sit close by): Do you still drink?

Husband: Yes, I drink a little, not to excess.

Pastor (to husband): Are you ing tonight to say by the help of and good people that I will go a with my wife and quit the drink h from now on forever?

Husband (pause): Yes, I am wil to begin today if she is willing.

Pastor (to mother): Are you wil to give me that bottle you have allow me to take it outside and sm it and with your husband never and drink anymore forever?

Mother (long pause—for she was ting on her bottle): Will you pray me now?

Pastor: Yes, I will pray for you your home after you have given me bottle. Otherwise we are just was your time and our breath.

Mother (finally reaching for bottle): Here it is, and I hope I n touch another one.

Pastor (pause—to go out and des bottle and contents): I shall read s scripture and then we will pray as kneel about our chairs. (Psalm 103

Bless the Lord . . . and forget all his benefits,
who forgives all your iniquity,
heals all your diseases. . . .

Do you believe this—that God is to heal all your illness? If you bel this with your whole heart he do that right now. . . . Let us kneel pray.

Mother (I asked her to pray first herself.): O Lord, help me and heal . . . I don't know what to say. . . .

Husband (then I asked him to

lf.): O God, I am so weak
. Do come and help me and
d sonny.
or (I called on her to pray.):
l, you have helped me so
es—I know you can help this
me tonight and bless them.
evil habit away from them
them.
O God, our loving heavenly
e are here in thy presence in
. We can do nothing without
e Holy Spirit tonight and heal
er and father and help them
his son up in the right way.
the courage and the strength
at they are saying tonight.
it means life and health for
their home. God continue to
n today and every day. Amen.

Comments

he other pastor visited them.
I know they are trying hard,
church, and trying to live a
. . . by the help of God and
ple.

Evaluation by

CARROLL A. WISE

s a very interesting study and
h illustrates a rather common
and technique by which many
eal with this kind of situation.
efore worthy of comment and

be noticed that the pastor
s the situation from the begin-
interferes with the woman's
talking to ask about
her children and
then he digresses to
talk about his own
children. He com-
ments that there is
a danger her boy
may be led astray.
This could be felt by
her in no other way
than as a threat.

SE

Threats are a
standard part of this
technique, however,
attempts to build up sufficient
the individual becomes will-
asp at the solution which will
offered.
lers the woman to give him a
hich she has, but somehow he
tell us how he knew she had
le. It is interesting that he
her to do this instead of helping
her to come to her own decision to do it.

He arranges the prayers and directs the situation, presenting the formula that God is able to heal the illness if she could believe with her whole heart. In no way does he seek to utilize the resources that are resident within this woman.

He seems to forget that she must work out her own salvation, knowing that it is God that works in her. He does play on her guilt, fear, and her obvious need to submit to something more powerful than she.

This need to submit and her childish dependence is part of the reason behind her drinking and the pastor unconsciously seeks to redirect this deep, childish need toward God instead of toward alcohol. He does not seek to help her face and outgrow these needs to utilize the resources which God has placed within her for the overcoming of her difficulty.

There is, therefore, in this approach a process which involves the repression of the basic conflict of which the alcoholism is but a symptom. There seems to be a physical illness involved here, but we are not enlightened as to its nature. Knowing its nature could be of significant help in handling this situation.

The kind of repression of basic conflict which we see in this technique is one which frequently occurs in the techniques of the Alcoholics Anonymous. They deal with the symptom of alcohol; they make no attempt to push deeper to the root of the problem, and they seek to change the patient's behavior without changing his deeper motivation. This is not said in criticism. There are many cases in which this is the best approach.

We are not told enough about this particular woman to form a judgment as to whether something more helpful could be done with her. If it is true that she began drinking after she received the inheritance, this could indicate a pretty deep level of conflict.

With this particular technique, however, this woman and her husband will have to have a great deal of social reinforcement around them. They will make heavy demands of any group of which they are a part and which is seeking to help them. Their demands on a group are likely to be greater than most churches are prepared to accept.

Alcoholics Anonymous are prepared to accept these demands and they will go a long way with a given alcoholic. They do not give up easily, but at times they do give up because they become convinced that their efforts can be of no avail.

One wonders if the church of which these people are a part will really be able to give them the kind of fellowship and support to reinforce the repression of the conflict so that they no longer need to pursue alcohol.

A statement of the pastor that bothers me is in his comments "As far as I know." This indicates that there has not been a continuing relationship. This couple needs prolonged help.

This case could not be properly evaluated until sufficient time had passed after this call to indicate what was going to happen to the couple. If they have a relapse the pastor is likely to consider it to be their fault and to wash his hands of the whole matter.

We might ask, however, why this couple might have a relapse into alcoholism? The answer is simply that the factors creating the alcoholism have not been dealt with adequately and it is questionable if the kind of support which this couple needs to reinforce the repression of their conflicts is adequate.

It is also questionable if this experience of prayer was sufficiently deep that this woman was able to make the kind of surrender of the alcoholic symptoms that is necessary. One of the needs here is for a follow-up study to determine what happened to this couple.

At the danger of being misunderstood, something must be said about the use of prayer as it is illustrated here. Is the prayer an illustration of a magical kind of praying?

Is it superficial, too easy, just off the top of the mind, or does it express a profound and creative urge within the persons? Are they willing to pay the price for that for which they ask, or do they expect to have it handed out on a silver platter?

One has the feeling that this use of prayer did not help the couple to really face the realities in the depths of their soul in the light of God's redemptive love. As we have it on the printed page the whole relationship and experience is too short and superficial for the kind of coming to terms with oneself which must precede any genuine experience of redemption.

We must acknowledge that there might have been much more in this pastoral call than is reported. We can make our comments only on the basis of the report.

Certainly the pastor does show a zeal for helping persons. Perhaps a deeper understanding of persons and the nature of their problems would be helpful to him.

Some books that might be helpful:

Basic Information on Alcohol, by Albion Roy King. Cornell College Press, $1.50.

Twelve Steps and Twelve Traditions,

---

l A. Wise is professor of Pas-ychology and Counseling at Biblical Institute.

by a co-founder of Alcoholics Anonymous. Harper & Brothers, $2.75.

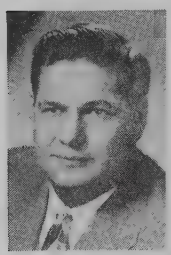
Emotional Problems of Living (section on Alcoholism), by Oliver S. English and G. H. J. Pearson. W. W. Norton & Company, $4.45.

Evaluation by

J. LENNART CEDARLEAF

DIRECTIVE-AGGRESSIVE pastoral work is efficacious and appropriate when used with care and caution. But this kind of pastoral work requires a serious assessment of the total situation in which, for valid reasons, other more restrained methods are ruled out.

Prior to discussing this call, some comments on pastoral care and pastoral counseling are in order. A pastoral counseling relationship has at least three essential elements.



CEDARLEAF

One, a sincere attitude of understanding-love on the part of the pastor, which is actively expressed in the relationship.

Two, the parishioner has a desire for help, change, or growth.

Three, a positive and creative interpersonal relationship is potentially or actively in existence between the pastor and parishioner.

The first element must be present in pastoral care. It is basic to all types of conscientious pastoral work.

Pastoral care does not, however, require the presence of the second and third conditions. Pastoral care is an imperative in the Christian ministry, while counseling is not always possible.

The call described above is not a pastoral counseling relationship, and it should not be so considered. It is apparent that the pastor's understanding of the situation is decidedly superficial, even though he has much concern. Even his motivation for concern can be seriously questioned.

The concern appears to be personal rather than pastoral. Why does he identify his children with the woman's child? Why does he bring the neighbor into this highly personal situation? Why does he refer to her as *mother* and to him as *husband?*

The alcoholic woman verbalizes a desire for help, but there is a real question as to the depth of her desire for help. There is no evidence of any dynamic interpersonal relationship between the persons involved.

Is this then a situation of pastoral care? Has the pastor the understanding which is vital? Is he able to show and share redemptive love in this situation? It may be, but the evidence in the report is against it. The notes indicate that he is driven largely by his own impulsive needs and concerns.

Understanding does not come with the twist of a knob. In most pastoral encounters understanding comes only after careful and concerned exploration with the person into the meaning of the dilemma.

This pastor makes little or no attempt to see the meaning of the situation in any perspective. He could have attempted to understand her from the viewpoint of the history of the condition, or from the viewpoint of the meaning of the dilemma to her, or from the perspective of Christian redemption.

It is my opinion that the reported situation does not reflect sound pastoral care, and that the aggressive, directive approach is not justified.

The consultant, of course, aware that there are many o when God's grace flows in a tive way in spite of our finit quacy. But does that justify th quacy?

The following specific suggest made. First, there is available sive literature on alcoholism.

These two are well worth *Primer on Alcoholism,* by Mart Rinehart and Company, $2. *Hope and Help for the Alcoh* Harold W. Lovell. Doubleday an pany, $2.75.

Second, all pastors have past counters which are beyond thei ing, competency, or interest. I instances the clergyman has sponsibility to refer the pers others who can help. In this referral to Alcoholics Ano would have been sound.

Third, there are many indicati the pastor involved in this cal increased self-understanding i to be a more effective channel o grace. I recommend that the pas rol in a clinical training prog find a counselor with whom consider his counseling metho his personal needs. Through ei these experiences he should deeper self-understanding.

J. Lennart Cedarleaf is chaplain at the Northern Reception Center and Clinic of the California Youth Authority, and a counselor of adolescents in the Sacramento Area. He is co-author of Older People and the Church, *Abingdon Press, 1949.*

Audio-Visual Resources

• THERE are a number of audio-visual aids which can be integrated into the church program for Christian Education Week (September 25 through October 2). Here are a few suggestions:

For Every Child, a 16mm sound film running 29 minutes. This film confronts adults with the children's need for faith in God, and seeks to stimulate a sense of responsibility to meet this need. Rental is $12.00 for color, $8.00 for black and white.

For the Record, a black and white filmstrip, 83 frames, with 78 rpm record. It shows parents their responsibility of being Christian teachers. Sale price, $10.00. Rental, $2.50.

Children and the Church Audio-Visuals, a series of six sound filmstrips (black and white, 33 LP record) produced by the Methodist Radio and Film Commission in co-operation with the children's leaders from denominational members of The National Council of Churches of Christ. These filmstrips deal with the goals of the church for workers with children, how to plan the program for children, and how to work with children of each age group. Sale price is $10.00 each, or $49 all six.

Leadership Education Audio-Kit, available with either 33 LP rpm records. Sale price of entire is $94.50. The kit includes *Makin of Rooms and Equipment, T Teaches, Teacher Prepares, Le Leadership, So You're the Su tendent, The Great Adventur Growing Teacher, No Two Alik Persons Learn,* and *As the T Bent.*

Teaching in the Church School and white 16mm sound film r 30 minutes. The film presents t velopment of a unit as it is tau an intermediate class of a local odist church. Rental, $5.00.

• *We Seek Peace,* a 15 minute filmstrip, is concerned with the ing of peace, the United Nation universal disarmament. Rental,

• Unless another source is ind audio-visual aids listed in this c can be secured from The Me Publishing House serving you ritory.

ministering the Sacraments

Care, reverence, and dignity do not always maintain their rightful place in the ministry of Baptism and Holy Communion.

ARRISON DAVIS

ORICALLY in America ours been a preaching church. Ex- we gather together to hear on preaching by outstanding s. We excitedly go to hear en we are on vacation. ad and reread Walter Russell book on "Preaching" and won- ere could be a better. We hold measure of criticism against pit-stature of some of our pastors because "they do not w to preach"—the Lord forgive ne saying!

case, positively or negatively, committed to preaching in our

hen we examine our ordination we find not only that we must he Word, but also that we must ter the sacraments. The New nt is clear on that point.

ed, Joyful Duty

our Lord lifted the cup at the pper in the upper room with the ". . . *This do in remembrance* he meant what he said. He tituting Holy Communion as a nt for his church. A pastor proaches it out of a sense of duty and solemn responsibility. inisters do not share this point . I recall one of my colleagues all town upstate fifteen years refused to offer the Sacrament church at any time during the cause, as he put it, "If the boys ass, they can go downstreet for

y he is pastor of a large city with a staff of four ministers im. Between them, I am happy

to say, they administer Communion frequently.

I am not suggesting that in our church anti-sacramentarianism is always rewarded in this way. I do say that some pastors reach ordination and serve their first parishes with vestiges of anti-sacramentarianism in their attitude.

The thing that sets us all straight as we settle down in the Christian ministry is the need of our people for these visible signs of the invisible grace. They want Baptism for their children. They want Holy Communion for themselves.

Before we know it we are studying the sacred Scriptures themselves for the sources of the sacraments, and there is a hunger and a thirst about our search. Ten years in the pastorate is guaranteed to give a minister a vital sense of their Christian significance in a way not possible before.

Even if at the start of his ministry he loved participating in the sacraments as an expression of his own personal faith, now as a pastor of a congregation he still finds a double satisfaction while administering them. First, he is standing in the Christian tradition; and, secondly, the Christian needs of his people are being met.

Carl Sandburg puts this need of the people strongly in his novel *Remembrance Rock* (Harcourt, Brace & Co., $6.00), when he has a wounded young air pilot write a moody letter home to his wife from a base hospital in the South Pacific:

"The war leaves a stamp on you. You take a bath and don't feel clean. You want a spiritual purge of the whole stinking business. You feel you'd like to be baptized and have communion."

Things other than war leave men and women wanting a "spiritual purge" for wide areas in their lives. The pastor who has the heart of a shepherd for his people finds joy in his divine appointment to bring the sacraments to them for that purpose.

Some of us come out of a regional background that slights the sacraments. I am told that this is true in the South and Midwest, where revivalism presents the Christian decision in dramatic and emotional form and where the use of ritual suggests the rubric of Romanism.

I cannot vouch for that; I have never lived in either section for any length of time. I am better acquainted with New England, where non-sacramental Unitarianism infiltrated Congregationalism with a low estimate of Holy Communion. This feeling, in turn, seeped into Yankee Methodism.

Unchecked rationalism and intellectualism in a church tend to belittle the sense of mystery and awe which are at the heart of the sacraments, indeed at the heart of religion itself.

In my New England boyhood, therefore, it was understood by all that church attendance would suffer a marked drop whenever Holy Communion was announced. Ministers felt free to adapt the service in any way they wished, usually ending up by tailing the Communion service to the body of the regular preaching service. The result was a liturgical hybrid, two mismated creatures under an uneasy yoke.

Environment in Cities

One of the first things one observes when coming to a metropolitan area is the more favorable environment for Holy Communion for Protestant churches like our own. Part of this stems from the influence of the Roman Catholic, Episcopal, and Lutheran churches, which often outsize and predate us in these areas.

I well remember my surprise on coming from Vermont (where Com-

son Davis is pastor of the First ist Church in New Rochelle,

munion was observed quarterly) to the Bronx where it was scheduled for the first Sunday of every month. What surprised me still more was that the Communion service was usually better attended than the others.

When one looks over the large cities, their boroughs and their suburbs, with an eye to determining Methodist practice in regard to this matter, he finds it fairly typical. Most churches are increasing their number of Communion services.

Men's Communion breakfasts are on the increase. In this manner youth fellowships and woman's societies often mark the holy days or important occasions.

Such a fact will be even more evident if one examines the varied liturgical traditions in and about the city. A man must get the feel of Baptism and Holy Communion as drama setting forth Christian theology and doctrine.

Learn from Other Churches

To get this, read the early church Fathers, Luther, Calvin, Wesley, and Evelyn Underhill. Take advantage of the nearness of churches other than your own, attending them to learn what will enrich your own understanding of the sacraments.

A good starting place, for example, would be several Jewish Sabbath services on Friday nights in a reformed synagogue. When you have seen the kiddush cup lifted aloft by the cantor and heard the sublime singing of the prayers inviting all Jewry—even the stranger in an alien land—to remember the Passover, you will take the Communion cup to your own people with a new love and devotion to a greater Servant of the living Lord than Moses.

Or slip under the friendly shadow of a pillar in a Roman Catholic church when mass is in progress and listen to the quiet tide of murmured prayers surging toward the altar as the Host is elevated by the priest.

Or look for the green-tiled, onion-shaped dome of the Greek Orthodox church in your neighborhood. And kneeling in the worn aisle with the bootblacks and restaurant counterboys, hear them sing of the mysteries of God's love through Christ—and feel their love for that Love even through the sound barrier of the Greek tongue.

There is much that we non-liturgical Protestants can learn about order and dignity from these sister communions. The sight of a man in a business suit, with a blue shirt and a red tie, pouring water from a white lily onto the head of a crying baby in a church on Sunday morning has something of the ridiculous about it that even the *New Yorker* would not care to capture in a cartoon.

It is time we were willing to fulfil our roles as ministers of the Church of Christ, being Methodists with all the dignity that the term implies.

Even as we say this, we meet many nominal Episcopalians who are disaffected and unhappy over the increasing Anglo-Catholic, high-church trend in their churches in city and suburban areas. They are turning to us in significant numbers as a middle-way church. We can't expect to hold them unless we honor and reverence the Sacrament as they do and bring to the services all the order, dignity, and beauty we can muster.

This may include a fresh examination of the communion ware we are using in our churches. How long can we get by with aluminum trays, chipped glasses, and cracked plates when surrounding churches feel that the very best in silver, crystal, and linen is none too good?

I am not arguing the point that it is the spirit of communing that counts, not the materials used. I am saying that in cities and large towns our people see fine craftmanship and exquisite art all around them; they place a value on it. It is folly if in our churches we leave this valuation of theirs to one side.

It is reasonably possible for us to see to it that people in our congregation are inspired to provide the very best in the way of Communion silver and linen, and still keep the spirit of the humility of the Master.

Communion Ware in Old Applebox

I know a rather well-to-do church in a well-heeled community which, until a few years ago, kept its Communion aluminum in a dog-basket in the back closet of the church kitchen. When someone complained about the impropriety of this, it was moved to an old wooden applebox and deposited in a musty, cobwebbed safe-vault, just off the gymnasium near the boys shower room!

As long as we permit this careless attitude to rule even the physical details of Communion, the Sacrament will be demeaned in the eyes of the people.

The pastor should insist that the Sacrament be given the high place of honor and reverence it deserves in the church's life. He will see to it that the Communion silver service, when not in use, is stored in a fitting place, perhaps in a special cabinet.

The pastor must always be on guard lest he become a mere functionary with formal ritual ever on his mind, failing his calling as the prophet-priest of God. Administering Communion better than a child's play w dishes if the pastor's heart is no

Did you note, when Elizabeth crowned Queen of England, that you saw most of the Communion ice which preceded the coronati did not actually see her take the and Wine? Transoceanic tele brought you everything else, b that.

You saw the Communion vess the altar cloth. But just as you relishing the prospect of a queen Holy Communion, the camera upward into the lofty reaches Abbey to explore the tracery of in the stained-glass windows.

It was time for her to be alon her God. No commentator with m hand at her elbow, no public show was the moment for a queen to de herself to her God and her p to humble herself before the K Kings and Lord of Lords, her She and her Savior as he was her pe

Is a pastor better than a quee he baptizes new arrivals into the tian faith and dispenses the Brea Wine in the Savior's name, he continually re-dedicate himself sacramental ideal: *Create in me a heart, O God, and put a new and spirit within me.*

Idea Forum

Ministry to Convalescent

By WEBB B. GARRISON

AT LEAST one Methodist mi owns three television sets.

Arthur E. Beckett, minister of Methodist Church in Huntington, Virginia, has the conventional T in his parsonage. In addition, he two others which he rotates a convalescents of the congregation.

"Persons who are sick, shut-i lonely are in special need of the ch attention," says Beckett. "I confes in eleven years here, I haven' visited in the homes of all memb my official board. But long ago, I de to give special emphasis to a minis the ill, the convalescent, the retire

As part of that ministry, he has chased the two "revolving" tele sets. Assisted by the sexton o church, he loads them in his car, them "on loan" to persons likely hungry for something to break monotony of their days.

;ic for Advent
l Christmastide

Appropriate anthems and hymns for the seasons.

LAUDE A. WARD

A VOICE of singing"—the ning words of a beautiful night well be the theme for ns of Advent and Christmas-

he years music has taken an gly important place in the celebration of these religious With the resumption of a mal church program following ner months, choirmasters and begin to formulate plans for ths which emphasize Thanks- Christmas, and another New

empting to plan choral music st the seasons, the conscien- oir director will encounter ficulty. The publishers of choir ave not yet sensed the present l trend, and thus we find that ny, of the publishers catalogs rly define their offerings as be- ble for a particular season. there is a wealth of Christmas Most of this will be suitable the Sundays nearest the day the birth of the Savior is cele- It would seem that composers, and publishers alike have for- he events preceding the birth, the following days.

ns Helpful

t Sunday, November 27, will irst day for music which will ne coming of the Savior. I have most effective to use a new call ip for these four Sundays. Two n *The Methodist Hymnal* are this. They are number 83, "O come, Immanuel," and number ne, Thou long-expected Jesus." first hymn is used, let the men stanza in unison, with the four the refrain. Variations will ne congregation to listen for ng different and will set the a more effective service.

The refrain of number 108, sung with a very strong "Amen," gives a positive close to a service, especially if the choir recesses from the church and sings at the back. If once through is too short, it may be sung the first time pianissimo (very soft), then fortissimo (very loud) on the repeat, to close the service on a joyous note.

Some of the oratorios provide excellent materials. "I Waited for the Lord" (H-M, #1916, 20 cents) from Mendelssohn's "Hymn of Praise" is quite suitable. And, one of the many settings of the Bach chorale, "Break Forth, O Beauteous, Heavenly Light" (H-M, #1905, 15 cents), is also appropriate.

"And the Glory of the Lord," from the opening chorus of the great *Messiah* of Handel (Pro Art, #1218, 18 cents), and "For Unto Us a Child Is Born" (E. C. Schirmer, #3850, 22 cents) will suitably emphasize the Advent season. From Mendelssohn's "St. Paul," "How Lovely Are the Messengers" (E. C. Schirmer, #1134, 18 cents) will sound the note of anticipation which must prevail during the four Sundays.

The following anthems, all of which have ranges within reach of the average choir, may also be used: "Come, Thou long-expected Jesus," by Watson (Summy, #1455, 20 cents), "In the Bleak Midwinter," by Lundquist (Summy, #1492, 20 cents), "Prepare Ye the Way of the Lord" (with tenor solo), by Garrett (Summy, #1266, 20 cents), "Come, Christians, Join to Sing Alleluia!" by Gillette (Summy, #1361, 20 cents), and "Awake, Awake Good People All," by Morgan (H-M, #1697, 18 cents).

Morning Service of Music

It was my good fortune to direct the music at Inglewood Methodist Church in Nashville, Tennessee, from October to December, 1954. This was more than "good fortune," for that church has established the custom of making the Christmas Sunday morning service a complete hour of music.

The previous year I had sung the solos, and last year, on December 19, we presented the Christmas portions of the *Messiah* at the morning worship service. It was a new experience for me, but a most rewarding one.

Soloists (from the choir) stood in their places, with a minimum of movement. The only addition to the usual service music was a piano used to execute those orchestral portions of the score not suitable for organ. Other churches might well consider making this particular service one exclusively of music.

It is certainly not mandatory that the Handel work always be used. There are scores of beautiful anthems and short cantatas which might skillfully be incorporated, possibly with narrative reading, to blend into a great service.

The choral processional and recessional would provide the congregation with an opportunity to sing the great Christmas hymns. In a brief meditation the minister could use material somewhat as does Richard L. Evans on the programs by the Salt Lake Tabernacle Choir, emanating from Salt Lake City, Utah.

Pastors may chastise me for suggesting that they forego their opportunity to deliver a full-length sermon on this Sunday, but it seems that Christmas Sunday is a time for joyous singing in praise and adoration of the "Babe, the Son of Mary."

Instead of listing Christmas anthems in profusion, a few will be listed in their variations of difficulty, and I will suggest two variations which might prove effective at this season.

If a Communion service is part of the Christmas week's observance, there is a very unusual and quite different "Communion Service based on Christmas Carols," by Candlyn (M.P., #5-W3502, 25 cents). This is not easy music, but once mastered it will make

[*Continued on page 48*]

e A. Ward, a choir director for ears, is sales manager of The st Publishing House in San o, Calif.

Guiding Young People Into Christian Vocations

How the Christian Vocations Conference can help youths find their places of service in church work and in the many useful, morally constructive vocations available.

By FOSTER J. WILLIAMS

WHAT ARE the values of the Christian Vocations Conference?" Who can answer this question better than those who attend and the pastors of the young people whose lives are most influenced by attending?

Replies to this question come from Massachusetts and Maine, Pennsylvania and New York. They come from interviews with youth and reactions of pastors with whom I have worked over the past few years. They come from observations and impressions formed in pastorates in New England and New York.

The vocations conference as it has developed under the guidance of Richard G. Belcher, secretary of the Interboard Committee on Christian Vocations of The Methodist Church, has endeavored to give guidance to juniors and seniors in high school, and to college age youth who are in the throes of decision concerning their life work.

Opportunities are presented in a one-to-three-day period (longer if possible) for becoming acquainted with (1) a philosophy of Christian vocation, (2) opportunities available in church-related vocations, (3) personal qualifications necessary for effective work in a chosen field.

Wherever possible, person-to-person interviews are held so that each young person can begin to think through this most important decision in the light of God's will for his life.

The great over-all value of the vocations conference lies in the fact that it issues in changed lives. Every value listed will thus be illustrated by a life story, changed only enough to avoid embarrassing anyone who might recognize it as his own.

One of the major values of the conference is that life is enriched with a sense of stewardship for every man in every area of work. This is more than a philosophy of vocation. It is a philosophy of life.

It grows out of our concept of God. If He is creative mind and we are coworkmen with Him, then we are coworkmen with Him so long as we are doing constructive work—anywhere, anytime.

This presentation of a philosophy of life which dignifies every useful, morally constructive work is beginning to make itself felt. Jim was a sophomore in high school when I first met him. Already he was struggling with a serious problem.

He was convinced that the only way he could serve his Lord was as a minister. "But I don't feel I can do it," he would say. He had grown under the influence of a sect that had stressed recruitment to the ministry to the point where he felt all other occupations were second-rate.

Learning One's Capacities

Jim attended the first vocations conference in our area. He was a junior then. The presentation of the "call" as the realization of the place where a person could make his own best contribution to the world in which he lives (the place where one's interest, ability, and personality cross with the needs of the world) kindled a new light in Jim's eyes.

He decided to come to an standing of himself. He talked vocations director at school, to tests, found that he could fol own capacities and inclinatio serve in a church-related worl

It is too early to predict wh will finally invest his life, but pears to be headed toward a pos manager of some branch of the p ing house or related work.

Such guidance does not alway in service in a church-related fi went into medicine, Al into b Harry into engineering. Every these boys, like Jim, wants to Lord's bidding. Each of them felt to the ministry.

Each was relieved when he aware of the great Protestant em that every man is a priest a witness as called of God in any field he may choose. It is not j work that makes a vocation Ch it is the quality and spirit of t of the workman.

This is Protestantism's streng have no orders, or relatively fe we do have laymen and if they b secrated to the same high call t ice as are the regularly ordained ters of the church, there is no our accomplishment. A feeling th is using one's life is a power tegrating force, making life mea and worth-while for any man.

Church-related Vocations

The challenge to life serv church-related vocations is effe presented in the Christian Vo Conference. The need is real. the next four years The Me Church will need 6,000 ministers doctors, nurses, technicians, workers; 1,500 in the mission s at home and abroad; 2,000 Ch educators.

How we answer this need fo sonnel can mean a general lowe standards all along the line, or mean an increased emphasis in r our youth aware of the needs world.

Hopefully it does mean inc skill in helping youth deal wit own decisions—a practical sense importance of human persona each man tries to work out h destiny in terms of a decision co ing his own vocation.

A simple illustration will ma clear. A young man gave his p sion for the use of this story: I graduated from seminary, I fel as adequate to enter the minis a bricklayer who was suddenly job in the personnel department cided I wanted to take some mor at seminary. When I came hom

Foster J. Williams is pastor of Trinity Methodist Church in Buffalo, N. Y.

I decided to tell my district endent about my plans. But he er plans. He had me scheduled urch that needed to be filled. e it so very unpleasant that I vent back to my home con- "

s the story of how to lose min- nd empty pulpits. Treat a man ans to an end; deny his person- ound him out on your own nd he is gone.

ust increasingly the vocational e directors in our high schools. ular values are so strong that icult for some of our young peo- come dedicated to the ministry d up against such discourage- as: "You surely aren't in- in money, are you?"

ybody is going to present this ge, we have got to do it; and the hicle we have to date is the an Vocations Conference.

young people come wondering they might most effectively give ves. One of the men in our con- pointed out the need for minis- e described the work, the chal- the need.

home again, three young peo- o attended that conference said t: "I did not know the need was Do you think I could be a good r? I want to, but I don't want be a minister. I want to do a b!"

minister talked with each boy. erred each of them to his voca- counselor at high school. Minister unselor worked together. The lor gave some interest and ability tests. Two of the boys n to college and seminary. of the three supported his low in school with very low results st of mental ability. He brought the information back, and minister and boy faced it together.

The boy knew that college would be difficult. He talked it over with many —friends, relatives, guidance people, ministers—and he came to his own decision. Prayerfully he announced, "I think God wants me to be a mechanic!"

Guidance must be concerned with the whole person. Problems of personal concern influence vocational decision. Therefore these conferences often serve as the opening through which we may begin to deal with personality or life situation problems.

At one conference much time was given to personal counseling. Lois, seventeen, came with a concern about what she should do. One man was skilled in testing. She took some tests. Then in one session with a counselor, she said: "I guess I have lost my faith." She wanted to talk about God and her "theological problems."

It became apparent that she had lost her faith in her own father and therefore had not been able to keep her faith in her heavenly Father. When finally she was able to accept her hatred for her father, she was able to deal with it and make a constructive contribution in a creative way to both God and man.

Bud was helped by the group. He was about to leave for military service when he attended a vocations conference. He chose the interest group on Christian education. Others in the group shared his concern about how he should face the term of service. They talked about it together.

Bud gained the following insights: (1) He was not alone in facing this interruption to his plans. (2) It can be a period filled with constructive experience in all parts of the world. (3) He will keep alive his dedication to Christ and his decision to be an architect, and still keep his mind open to further dealings of the Holy Spirit.

It must be obvious that no isolated experience is as effective as if it be joined to the ongoing processes of normal living. In this case the follow-up to the actual conference is in the hands of the local church's Committee on Christian Vocations and the pastor. How is it done?

More Counseling Needed

The counseling process has just begun. No matter how much time has been spent in personal counseling at the conference, in the long-term view, the door has only been opened. The next steps depend upon the needs of the person involved.

Perhaps he needs help to think it through—his life and God's will. This is pastoral care, though sometimes it is best carried on by a trusted counselor in the church or the church school.

Perhaps he needs help to understand himself. Referral to a guidance officer or a psychologist for testing will often help. No test can pinpoint a person's best place in life, however. At best tests can give an objective indication of one's strength and weaknesses.

Perhaps he needs to better understand the work opportunities which are available. Either his pastor, counselor, or interested local committee can help him with appointments to talk with men who are working in the same or similar fields, tour plants where the work is carried on, etc. Books and booklets such as *Methodist Service Projects* can be placed in his hands.

Perhaps he just needs love—the assurance that somebody cares. Perhaps his personality problem will be lifted, he will be able to work it through with someone who understands and cares.

Keep in Touch

The need to keep in touch is always present. If pastoral care (the counseling process) is particularly the work of the minister, then the necessity to keep in touch is particularly the task of the local vocations committee.

Papers, letters, cards are all available as avenues for contact with the student away from home, or the man or woman in the military service. Worship materials such as *The Upper Room, Power,* the local church's newspaper or newsletter, all serve to say, "I'm interested in you. Can I help?"

Contact with the chaplain at the school or army base often helps to set up a "home away from home."

This word about recruitment for the ministry needs to be said. Many of us in the pastoral ministry are concerned about the great work to which we have given ourselves. We covet for others the thrill of working with man and God as we have worked.

Our best voice is lifted through the happy example we ourselves set. When we bewail our overworked, underpaid lot, we discourage those who would come after us.

Listen to what one of our sons, a high-school senior, says of his attitude toward the ministry:

"I'm not going into the ministry because I want to have some time for my family. Dad used to take time to be with me a little, but since we moved I just don't see him. He's a stranger in his own home. I don't even know him. I want to be able to go fishing with my kids when I grow up."

Guidance, for us as ministers, is essentially a "living with" experience which allows the individual, like a plant, to grow with little interference from us, but with our love and care.

The Fountain

Liberation

Nothing but man's liberation from himself will bring man to himself. . . .

—Nicolas Berdyaev, in *The Meaning of the Creative Act* (Harper & Brothers)

Law and Love

It is quite true, as is often charged, that law cannot *create* love, good will, or the desire for justice. But it can do much to *organize and channel* the resources for meeting basic needs—order, security, health, welfare, education. True, law cannot *convert* people in the sense of making them Christians or inwardly good citizens. But it can *protect* the innocent against the ravages of the unscrupulous. . . . It cannot *save* men and women in a religious sense, but it can *educate* them as to proper ways of respecting their neighbors' rights. . . .

—Huber F. Klemme, in *The Bible and Our Common Life* (Christian Education Press). Contributed by M. E. Dorr, Des Moines, Iowa

Gratitude

A recent study of Thanksgiving proclamations disclosed an interesting fact. The further back one went the more the sentiment expressed was humble gratitude that God in his infinite mercy had vouchsafed these blessings to our undeserving people. The more recent ones, however, struck the note of congratulating the deity for his wisdom in allying himself with such enterprising and successful people as we Americans.

—William J. Wolf, in *Man's Knowledge of God* (Doubleday & Co.)

Welfare State

It seems to me that the future of Asia hinges on India's response to Communism. From all I have seen, India seems relatively safe from actually going Communist, partly through her deep religious inheritance and also through absorption in building an independent republic. Nehru still seems to me the ablest statesman in Asia. India's safety lies in the fact that Nehru does not favor the rich landlords or take sides with capitalist America. He is intent upon meeting the needs of the common people. As Justice Douglas points out, nothing less than a welfare state, demanding justice for all, concerned with the impoverished masses and with "the people's livelihood" can possibly save India or any other land in Asia.

—Sherwood Eddy, in *Eighty Adventurous Years,* An Autobiography (Harper & Brothers)

Social Problem

Today the traffic accident problem is conceded to be the nation's greatest uncontrolled social problem. Despite increasing precautions and safety measures, despite the efforts of many concerned groups and individuals, despite wide publicity . . . we are still killing thousands of persons each year. It is a known fact that every 15 minutes, day and night, an American is killed on the highways . . . and that during the past 50 years a fatal accident has occurred on every 3-mile stretch of paved road in the United States.

—Association of Casualty and Surety Companies

Long Soaking

The Germans have a saying, "Never fear the m knows many books; only fear the man who know That philosophy of reading goes deep. A promine ologian told me not long ago that he could not re really digest more than three books a year! Lookir on books and passages that have helped me most, I that even if the ideas as such were not hard for my grasp, it took me a long while to appropriate the whole self needs time to let great ideas soak deep dov much of our reading is like the quick sprinkling lawns that makes the grass roots turn upward tow surface. We need the long soaking to send the roo into the ground.

—Nels F. S. Ferré, in *Making Religio* (Harper & Brothers)

Self-righteous

There is nothing worse than a religious-sanctioned ism or nationalism which presents itself piously in the of God. . . . And I don't think any nation has ever b self-righteous as America is today. . . . But with power, America is not as powerful as it thinks it i with all its righteousness it is not as righteous as it it is.

—Reinhold Niebuhr, to Conference on the Ch Ministry, Union Theological Seminary, New

No Challenge

At its best there is nothing in all the world that can in the same company with the Church. But too often not been at its best. Too often the Church has give impression that it is designed to preserve the status that its principal mission is to create patience and re tion, to bury the dead, to talk in an unnatural way the world to come and to have too little that is relev say about the world we live in. Too often the Churc lost its stringent note and has seemed eager to ap the State and the world. Sometimes it has even let flourish in its shadow. And the man on the street has l on and has seen no reason to be challenged.

—Charles B. Templeton, in *Life Loo* (Harper & Brothers)

Salesman or Servant?

Zeal in pursuing its own ends leads the church nat to imitate the methods of institutions competing with our society. The church turns its evangelists into sale equipped with the latest stereotypes pertaining to the tive promoting and merchandising of a product. The toral or layman's call should be brisk, vivid, busine and decision compelling. The sound evangelist will le read the signs of sales resistance, and either take ar tack or close out the conversation before the perso make articulate and decisive his objections or his que What the church has to "sell" must be something th be put in a cheerful and attractive package. Its p must be obviously usable to the point of indispens and far beyond. The minister also must show that h good manager, a real executive. The shepherd is rea administrator thoroughly familiar with the princip efficient organization.

We are moved now to ask whether in all of this the c has not made a choice to be something other than a h and obedient servant of Christ, that Word of God beyond which is yet in our midst. . . .

—Julian N. Hartt, in *Toward a Theology of Evan* (Abingdon Press)

regation Report

(ontinued from page 12)

onference at Lake Junaluska, rolina, went on record oppos- orms of racial discrimination dging their support of the Court's decision outlawing on in public schools.

roup repeated the request of student conferences that g privileges at the Methodist assembly grounds be extended delegates to meetings held e white students have pledged es not to swim there until es remove the restrictions Negro students. Another youth eeting there later took similar

roups Formed

sion groups on problems of de- ion are being held in a number s under church sponsorship. Carolina Methodist Conference of Education and Social and c Relations have sponsored a

North Carolina Council on Hu- lations reports that local min- associations are quietly becom- rracial, but in one community ials have refused to allow their buildings to be used for such s.

terracial conference was held ago in March sponsored by Charles W. Brashares and W. Clair, Jr., and the general f Social and Economic Rela- The Methodist Church. The as "The Methodist Church and g Racial Patterns."

local Methodist congregations cussing the issues involved in gation of the church. First st Church of Oakland, Cali- rganized a special interest class w every member of our con- n the fullest possible opportu- know the factors that are in- and the solutions which are ended in order that we may p our minds . . . about the deplorable racial segregation in thodist Church and our best ."

South Carolina Methodist Ad- has been making a significant influence its constituency to the principle of desegregation spirit of the recent Supreme ecision. "What is needed," the as written, "is not resistance to but the guidance of change by women of Christian faith."

nofficial Methodist Federation al Action, at their forty-eighth annual meeting held in Lake Tahoe, California, voted to memorialize the General Conference to eliminate the Central Jurisdiction.

Other Denominations Act

Earlier this year it was reported that seven out of eighteen Protestant Episcopal Dioceses which met for the first time since the Supreme Court Decision of May, 1954, endorsed that action in varying degrees. Four of these were in the South. Since then at least three other dioceses, including Virginia and West Virginia, have made similar endorsements or have taken action toward desegregation in the churches.

On the other side of the picture, an Episcopal clergyman of Statesville, North Carolina, has declared that desegregation of the races is "contrary to the divine will, and violates principles intrinsic to the created order and apparent to universal law."

The problem of interracial relations emerged early this year as one of factors in the defeat of the Plan of Union between the three major Presbyterian bodies of America. Later, however, Southern Presbyterians upheld their church's year-old stand against racial segregation by vote of 293 to 109 on a resolution reaffirming its 1954 pronouncement urging abolition of segregation in all churches and church courts of the denomination.

The Cumberland Presbyterians, largely a southern group, in general assembly commended the Supreme Court decision and passed a resolution to promote equality of all people "in the area of racial and cultural relations."

Disciples of Christ report progress within the denomination. Responding to a nationally circulated questionnaire, 22 per cent of Disciples churches said they had at least two races within their fellowship.

Last April in Fort Smith, Arkansas, delegates to the annual convention of Arkansas Christian Churches voted to survey the possibility of racial integration in their congregations and state agencies.

In Lutheran churches, the West Virginia Synod of the United Lutheran Church in America at its last annual meeting went on record against segregation in churches. The Evangelical Lutheran Synod of Maryland later called upon its churches to "move toward racial integration in congregational life." Meanwhile, the Lutheran Women's Missionary League, an affiliate of the Missouri Synod, cancelled its

SUBSCRIBE TO

Southern School News

official publication of the Southern Education Reporting Service, an agency established by Southern newspaper editors and educators to provide complete, factual and objective reports on all developments in all areas affected by the desegregation ruling of the Supreme Court.

SUBSCRIPTION RATES FOR SOUTHERN SCHOOL NEWS

☐ One year (July 1955-June 1956) $2.00

☐ Two years (July 1955-June 1957) $3.75

☐ _____ Bulk subscriptions @ $1.50 each
(5 or more to same addressee)

☐ _____ Semi-bulk subscriptions @ $1.75 each
(5 or more in one order to different addressees)

☐ Check or Money Order enclosed. ☐ Send me a bill

Make checks payable to Southern Education Reporting Service, P.O. Box 6156, Acklen Station, Nashville, Tenn.

Name _____

Address _____

City _____ State _____

Dept. A

1955 meeting scheduled for New Orleans because of that city's segregation customs.

Action favorable to desegregation has been observed in some churches of the Southern Baptist Convention, but other local congregations and churchmen are pro-segregation. Smaller groups taking steps toward desegregation include Evangelical United Brethren of Illinois, the Mennonite Church, and the Free Methodist Church.

In Wadley, Alabama, where about fifty white and colored delegates were attending a conference on international relations, hoodlums tried to break up the conference. The segregation issue was not discussed at the meeting held at Southern Union College, a Congregational Christian Church college. Four days later a bi-racial council was organized in the Wadley community for the purpose of easing racial tensions.

Roman Catholics have led in church action toward desegregation especially by admitting Negroes to their schools in the South where they were not already admitted.

In Nashville, at the local Jewish Community Center nine Nashville organizations joined in a workshop to discuss the Supreme Court decision and its meaning for their community. The meeting was initiated by the United Church Women of Nashville and the local chapter of the National Council of Jewish Women.

Despite resistance to desegregation by churchmen, leaders are looking to the church for help. Hodding Carter, newspaper publisher of Greenville, Mississippi, who is known nationally for his forward-looking views on the racial issue, has said, "If we would pay more attention to what the preachers say and less to what the politicians say about banning segregation in the public schools, we would be better off. I think the most important groups in the years ahead are going to be church groups. . . ."

The established position of The Methodist Church on the issue of race is: "Ours is a world church. As such its responsibility is to unite in one fellowship men and women of all races and nations. As Christians we confess ourselves to be children of God, brothers and sisters of Jesus Christ. This being true, there is no place in The Methodist Church for racial discrimination or racial segregation. . . ." (¶ 2027, *Discipline*)

Segregation in the church is expected to be one of the major issues in the Methodist General Conference of 1956.

Sources for this article include *Southern School News, Religious News Service, Christian Advocate,* and *Central Christian Advocate.*

Recent Books on Pastoral Ca

By CARROLL A. WISE

A TRAGEDY for many pastors is that under the pressure of preaching, their reading is almost entirely confined to material that seems to present ideas or illustrations for sermons.

It is good to read sermonic material, but the mind that feeds on nothing else will soon go to seed. One also needs to read material which enlightens and stimulates thinking in the various disciplines of the mind.

This is all by way of saying that the first book on my list is on the theme of the necessity of love and co-operation for the fulfilment of human personality. But this is not a religious discussion; it is rather a scientific book.

M. F. Ashley Montagu, professor of Anthropology at Rutgers, has given us in **The Direction of Human Development** the results of over ten years of study in the various sciences having to do with human development. From the biological and social sciences he has drawn much material which makes very specific the need of the human species for love from the moment of conception to death.

Here love is not a vague, ethereal term; its meaning is made concrete at every stage of life. A secondary value of this book is its wide range of scientific material. The book is a solid, scholarly, but clearly written work which deserves wide reading and serious study by members of any profession which is interested in human welfare and the growth of persons.

The author is well aware of the relation of his study to the Christian faith. Not sermonic material, it is very good background for both preaching and pastoral care.

Another book which will challenge the thinking of the preacher is Er Goodenough's **Toward a Mature** Goodenough, a Methodist in backg and scholar enough to be a mem six departments in Yale Universit given us an account of his own itual pilgrimage.

Here we see a man struggli outgrow a childhood faith whic not adequate for the problems o ture living, and emerging with a ble but positive faith that has br strength and maturity for the dail of human relationships.

The influence of the insights of psychology on his religious expe and thought is clearly evident and minating. In a sense the book is a able study in the psychology of C tian experience. It should be stimu to anyone who can approach it an open mind.

From Europe comes a small but ful volume, **Holiness Is Whol** The author, Joseph Goldbrunner Roman Catholic priest who is al exponent of the psychology of Jung. He has had long experien applying the insights of depth psy ogy to pastoral care and counsel

This book is deeply meditative author is concerned with relating itual growth to the life of the u scious psyche, and with develop kind of religious discipline whic lizes the energies of the irrationa conscious mind toward Christian

He sees the answer to the t of being wholly devoted to the and wholly devoted to God i meaning of the cross, where "ho and health become one." This i of the few books in pastoral psych written by a Catholic which ge neath the level of authoritative r isms to dynamic processes.

Of **Hygiene of the Soul,** by Zeylmans Van Emmichoven, I write so enthusiastically. The a a Dutch psychiatrist, philosophi a number of psychological pro such as loneliness, fear, hatred others.

Carroll A. Wise is professor of Pastoral Psychology and Counseling, Garrett Biblical Institute, Evanston, Ill., and author of Pastoral Counseling: Its Theory and Practice (*Harper & Brothers, 1951*).

ne cannot quarrel with many
s, at times he goes off into a
que mysticism. And any psy-
hould know that such philoso-
never a cure for the kind of
with which he deals!

which could be helpful to
tors is **All the Sexes,** by
. Henry, a psychiatrist. The
e outgrowth of a twenty-year
sexual variants. Through the
se material it presents the
involved in becoming mas-
feminine and the failures
ur in many unfortunate per-
y of the causes of these fail-
portrayed.

is a reliable section on re-
on, including a chapter on the
of the clergyman in relation to
nts. It is a book which will
ny pastor who finds himself
on to deal with persons who
le to conform to the sexual
the community.

r edition of the **Yearbook of**
alysis, edited by Sandor
comes to hand. This annual
contains selections previously
in psychoanalytic journals.
it is technical, and of interest
pastors with some background
eld.

id myself particularly inter-
an article on Emmanuel Kant,
the author finds a close rela-
ween Kant's philosophy and
rvations about his own psy-
tic illnesses. An understand-
he whole man in terms of his
notivations and relationship re-
e deeper, unconscious basis of
at goes on in the conscious
eems totally unrelated.

realm of childhood, two Public
pamphlets, **How to Help Your**
pped Child, and **Homes for**
Children, are particularly help-

Time You Knew, by Gladys
Schultz, is a helpful and re-
terpretation of the problems of
ing, and the like for teen-age

onal Problems and What You
About Them, by William B.
, a psychiatrist, is a good
on mental hygiene.

ation for Later Maturity, by
Donahue, discusses the prin-
adult education as they relate
ns in the years of later ma-
This book is a valuable resource
pastor who is working with
of older persons.

Dynamics of Personal Adjust-
y George F. J. Lehner and Ella
s a textbook on the beginning
psychology level. It brings to-
gether a great deal of interesting and helpful material.

The Bane of Drug Addiction, by psychiatrist Orin R. Yost, is a reliable study of the motivation and treatment of the addict. It is recommended to pastors who find themselves consulted by persons with this illness.

Christian Marriage, by Floyd Van Keuren, is an interpretation of sex and marriage from a Christian point of view. It could be helpful to many whose problems are not deep. It has a helpful appendix on customary etiquette for the wedding.

Should the Patient Know the Truth? This is not only a question for physicians and pastors; it is the title of a book edited by Samuel Standard and Helmuth Nathan.

In it, physicians, nurses, ministers, and lawyers give their particular insights and convictions on whether and under what circumstances patients should be told about the seriousness of their illness. It is a good book to go with Joseph Fletcher's **Morals and Medicine** (Princeton University Press, $5.00), reviewed in this column in March, 1955 [p. 37].

A last group of books deals with the work of the pastor. A pamphlet, **Spiritual Healing in the United States and Great Britain,** by Walter W. Dwyer, is a short survey of spiritual healing activities with an annotated bibliography.

How to Start Counseling, by William E. Hulme, treats the mechanics of building a counseling program, though of course the pastor needs training that goes far beyond the mechanics of getting started.

A Priest's Work in Hospital, by J. Gordon Cox, is a presentation of the theological considerations and actual practice of an Anglican chaplain, prepared for Church of England chaplains. Many of the followers of John Wesley would find this little book very stimulating in their thinking about and improvement of visitation with the ill.

Religious Factors in Mental Illness, by Wayne Oates, is interpretive in nature. It traces through some of the healthy and unhealthy uses of religion, and relates them to mental illness, its prevention and cure. For many ministers it could be a good introduction to the relation of the field of psychiatry and religion, and the work of the psychiatrist as distinquished from that of the pastor.

The strength of the book is in its interpretation of commonly observed aspects of mental illness in the light of religion, and in its insistence that religion is essentially a health creating experience.

Books Reviewed

THE DIRECTION OF HUMAN DEVELOPMENT: Biological and Social Bases, *by M. F. Ashley Montagu. Harper & Brothers, 404 pp., $5.00*

TOWARD A MATURE FAITH, *by Erwin R. Goodenough. Prentice-Hall, 180 pp., $2.95*

HOLINESS IS WHOLENESS, *by Joseph Goldbrunner. Pantheon Press, 63 pp., $1.75*

HYGIENE OF THE SOUL, *by F. W. Zeylmans Van Emmichoven. Whittier Books, 179 pp., $3.50*

ALL THE SEXES: A Study of Masculinity and Femininity, *by George W. Henry. Rinehart & Co., 599 pp., $7.50*

THE YEARBOOK OF PSYCHOANALYSIS, VOL. X, 1954, *edited by Sandor Lorand et al. International Universities Press, 277 pp., $7.50*

HOW TO HELP YOUR HANDICAPPED CHILD (Pamphlet No. 219), *by Samuel M. Wishik. Public Affairs Committee, 22 E. 38th St., N. Y., N. Y., 28 pp., 25 cents*

HOMES FOR FOSTER CHILDREN (Pamphlet No. 223), *by Kathleen Cassidy Doyle. Public Affairs Committee, 22 E. 38th St., N. Y., N. Y., 28 pp., 25 cents*

IT'S TIME YOU KNEW, *by Gladys Denny Shultz. J. B. Lippincott Co., 221 pp., $2.95*

EMOTIONAL PROBLEMS AND WHAT YOU CAN DO ABOUT THEM, *by William B. Terhune. William Morrow & Co., 190 pp., $3.00*

EDUCATION FOR LATER MATURITY—A HANDBOOK, *compiled by Wilma Donahue. Whiteside and William Morrow & Co., 338 pp., $4.50*

THE DYNAMICS OF PERSONAL ADJUSTMENT, *by George F. J. Lehner and Ella Kube. Prentice-Hall, 498 pp., $7.00*

THE BANE OF DRUG ADDICTION, *by Orin R. Yost. Macmillan Co., 155 pp., $4.00*

CHRISTIAN MARRIAGE, *by Floyd Van Keuren. Morehouse-Gorham Co., 182 pp., $1.75 (paper)*

SHOULD THE PATIENT KNOW THE TRUTH? *edited by Samuel Standard and Helmuth Nathan. Springer Publishing Co., 159 pp., $3.00, hard cover; $2.00, soft cover*

SPIRITUAL HEALING IN THE UNITED STATES AND GREAT BRITAIN, *by Walter W. Dwyer. Walter W. Dwyer, West Dennis, Mass. 25 cents.*

HOW TO START COUNSELING, *by William E. Hulme. Abingdon Press, 157 pp., $2.50*

A PRIEST'S WORK IN HOSPITAL, *edited by J. Gordon Cox. Macmillan Co., 196 pp., $2.25*

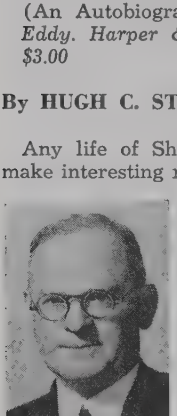
RELIGIOUS FACTORS IN MENTAL ILLNESS, *by Wayne E. Oates. Association Press, 239 pp., $3.50*

A Whole Life

EIGHTY ADVENTUROUS YEARS (An Autobiography), *by Sherwood Eddy. Harper & Brothers, 255 pp., $3.00*

By HUGH C. STUNTZ

Any life of Sherwood Eddy would make interesting reading, but an autobiography, giving greater detail, presenting motives and dreams as well as plans and accomplishments with objectivity, humility, and humor, is even more rewarding. This the reader finds in *Eighty Adventurous Years.*



EDDY

From first to last it is a description of one who pressed on, *toward the goal for the prize of the upward call of God in Christ Jesus,* with nervous, muscular, untiring zeal, until at eighty-two we hear him regretting the fact that his physician will not permit him to speak more than "once a day."

A kind of modern John Wesley whose world parish embraced three major continental areas, Sherwood Eddy has been particularly influential in the life of university students since the early nineteen-hundreds.

Together with John R. Mott, Robert E. Speer, Raymond Robbins, and other leaders in the student Christian movement, in their determination to Christianize the social order, and in their goal "The Evangelization of the World in this Generation," Eddy served as a member of an extraordinary team of dedicated men.

Their intellectual and spiritual qualities have seldom been surpassed. Their impact on the minds of college students, which revived the fading concern for Christian missions and sent hundreds of young people out to serve God in far places, is unique in the past century.

Their influence for world Christian fellowship, their world-wide view of the meaning of the kingdom of God, their concern to develop student leadership among infant churches in so-called "mission" lands, their insistence upon the need for self-direction, self-support, and self-realization for the "younger" churches, gave to modern missions much of its early impetus and guidance.

But Eddy reveals much more than the work of a team; he becomes clearly an individual, with early problems of health, of vague purpose, of sudden religious awakening and immediate dedication, a firm commitment which carries him through missionary service, war service, postwar pacifism and disillusionment, a second period of war service as morale builder extraordinary, and this later period of less strenuous, more thoughtful, and mellowed preaching and writing.

Few men have been more fortunately endowed with will power to match motives, purposes, and decisions. He found that strength in wholehearted commitment to God as he discovered the character of God in Christ.

The Eddy Seminars which took hundreds of students and teachers to Europe, meeting heads of government, church, labor, social movements, and education in every country, have transformed the thinking of innumerable leaders in our country, giving them a world view in exchange for a limited outlook.

Eddy inaugurated this phase of his educational work as an "avenue to international understanding and peace." For he was profoundly interested in the things that make for peace. His own pacifism changed to something less than absolute pacifism, in the face of the demonic forces which came to power under Mussolini, Hitler, and Stalin.

But this change did not alter his concern for peace, merely his methods to overcome the enemies of peace, and destroy at their roots the things that make for war.

If we would take Kipling's poem "IF," and apply it to the life of Eddy, as it flowers into full revelation in this autobiography, I think he would fill most of the requirements:

Poise, self-confidence, tolerance, patience, forgiveness, humility, love, vision, thoughtfulness, self-discipline, daring, will power—these are some of the qualities found in the man whose story is revealed in these pages.

He filled each "unforgiving minute with sixty second's worth of distance run," and is still doing it at fourscore years and more. He "could talk with crowds" and keep his virtue or "walk with kings" and never "lose the common touch."

Rarely have piety and passion for human welfare, evangelistic zeal, and sacrificial effort to improve the lot of underprivileged people been so generously combined in one gifted per ity. He stands as an example of tian wholeness in a time when po forces in the world have dem allegiance to the unchristian frag tion of life.

His autobiography will stre faith in the power of God to enli enlarge, and empower anyone wh make a wholehearted commitm self in love and faith.

Ally for Preaching

SPIRITUAL VALUES IN SHA PEARE, *by Ernest Marshall H Abingdon Press, 158 pp., $2.50*

By ROY W. BATTENHOUSE

It is gratifying to find a m preacher who has made the rewa discovery that sermonic themes c "reinforced from classical litera not merely from our day's best-s

It is interesting, moreover, tha university students in Ernest Ma Howse's congregation helped him cover this fact. From them cam request for this series of week- sermons on Shakespeare. Four tra and four other plays of Shakespea treated one at a time in succ chapters.

As Howse rightly remarks, "began in religious experience . . great drama has the merit of not r izing but instead asking us to s profound issues of life. "Often may contain nothing specifically b and yet be of the very texture of tian thought, so that it would b possible to imagine its being pro save in a culture influenced b Hebrew prophets and Jesus."

It is therefore "strange . . . th pulpit has given so small a pl Shakespeare." "A more discrimi concern for scriptural truth . . ." have shown us that Shakespeare has illustrated with unparalleled the deepest lessons of the Book o

These are comments which th viewer heartily endorses. Few pre realize what a great ally they in Shakespeare.

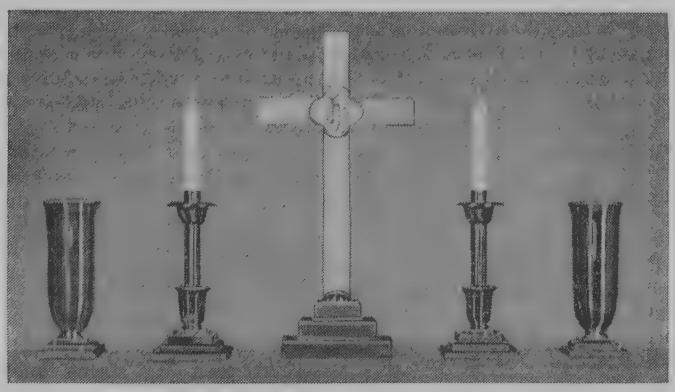
As an elementary and lively duction to the wisdom in Shakes Howse's book can be quite use pastors, particularly if they wil go on to ponder the plays them To aid the rusty reader, the aut each case outlines Shakespeare's and then explores at least one k —such as the tragedy of jealo Othello, of indecision in Hamlet, intention in Richard III.

His discussion avoids obscurit pedantry; it attains a high le

journalism. If it somewhat
refinements of implication, or
full humility desirable for
the depths of Shakespeare,
tcomings are forgivable in an
ry study.
should have avoided saying,
that "Shakespeare probably
osh Billings did later, that
in literature was played out
est thing any man could do
eal with discretion." Such a
elongs to overly-smart jour-
appily it does not represent
ant tone of this book.
serious flaw appears in the
n *The Merchant of Venice.*
nfortunate here is that Howse
xactly where he ought to be
of an expert; namely, in
noral matters.
, he says, ". . . gets neither
or mercy" in Portia's court;
udgment is ". . . far removed
priety." Shylock's "enforced"
e of Christianity is ". . . false
ew and to Christian. . . ."
ew overlooks important facts:
hylock's life and property are
der the law, which has found
y of conspiracy to murder; 2)
Duke nevertheless offers free
f Shylock's life without any
of "humbleness," only to find
lock spurns this settlement; 3)
lock is then offered what he
ires—no loss of property—but
tion that he become a Chris-
4) that, by implication, be-
a Christian seems the only
or Shylock's various illness—
, selfishness, bitterness; he is
fered the mercy of fellowship
nciliation.
is "forced," we can say that
himself has forced it by being
with no lesser form of justice.
e Duke openly disregard Shy-
uting of the law, let him go on
self-imposed alienation, and
y call such a settlement mercy?
argues that Shylock ought to
rture and mutilation rather
nversion"—just as the sons of
abean mother preferred death
an give up their "faith." What
looks is that those Maccabeans
red in return nothing but the
igion of Hellenism, whereas
s offered the fulfillment of true
in Christianity, plus remission
eath penalty he has fully de-

es Howse argue as he does and
kespeare's Christians bigots?
ecause, I think, he is overeager
against "prejudice," without
derstanding what prejudice is,
caused, and how it is cured.
n this case his own grasp of

New beauty for your church...



impressive BRASS ALTARWARE by SUDBURY

- **Expert Craftsmanship**
- **Square Base Design**
- **Lustrous, Durable Finish**

SUDBURY SQUARE BASE ALTARWARE. This beautiful Sudbury set will lend reverence and dignity to all your worship services throughout the years! The classic beauty and restrained style of these five perfectly matched pieces will direct attention to the altar and symbolize the presence of God; the fact that he is the center of worship and the one to whom the entire service is directed. Each piece in the set is of solid brass having the three-tiered square base and assembled with painstaking care to coordinate in size. The brass is polished and lacquered to a gleaming finish and is easy to care for. The Cross is available in 24-inch or 30-inch heights; the crossarms are 12 inches and 13 inches respectively, and the base is 8x5½ inches. The vases are equipped with removable aluminum containers. Candles to fit may be either regular or electrified. Order by numbers. Postage extra.

24-inch Cross with 12-inch arms. Base, 8x5½ inches. Shpg. wt., 12 lbs., 10 ozs.
SB-150 .....**$60.00**

30-inch Cross with 13-inch arms. Base, 8x5½ inches. Shpg. wt., 14 lbs., 1 oz.
SB-150B **$75.00**

14-inch Candlesticks. Pair, shpg. wt., 6 lbs., 13 ozs. **SB-151** **$50.00**

12-inch Candlesticks. Pair, shpg. wt., 6 lbs., 12 ozs. **SB-151B** **$50.00**

11¼-inch Vases, base, 4¼x4¼ inches. Pair, shpg. wt., 6 lbs., 11 ozs.
SB-152 .....**$50.00**

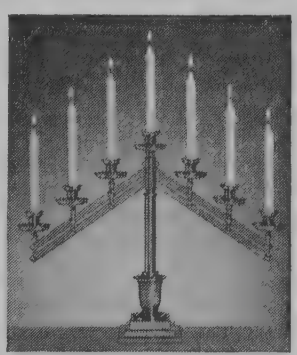
13¼-inch Vases, base, 5⅝x5⅝ inches. Pair, shpg. wt., 11 lbs., 9 ozs.
SB-152B **$75.00**

Candles to fit. 10 inches long, 1⅛-inch diameter. **KM-Special 3.** Shpg. wt., 4 lbs., 1 oz. Box of 12. Calvary **$6.00**

Box of 12. Memorial **$3.40**

BRASS FLOOR CANDELABRA. Mounted on a three-tier base, eight inches square with the adjustable arms having an overall span of 27 inches. A sliding center column allows the height to be varied from 35 to 62 inches including candles, electrified or regular. Freight or express extra.
Regular. Shpg. wt., 16 lbs., 1 oz.
SB-155 .....each, **$80.00**
Electrified. Shpg. wt., 17 lbs., 1 oz.
SB-155E .....each, **$185.00**

BRASS TABLE CANDELABRA. Identical in design to the floor model; 18 inches high, 5½ inch square base. Overall span is 27 inches, adjustable. Regular or electrified. Freight or express extra.
Regular. Shpg. wt., 11 lbs., 6 ozs.
SB-154 .....each, **$45.00**
Electrified. Shpg. wt., 11 lbs., 12 ozs.
SB-154E .....each, **$150.00**



Add state sales tax, if necessary—none on interstate orders

The Methodist Publishing House

Please order from House serving you

Baltimore 3	Chicago 11	Cincinnati 2
Dallas 1	Detroit 1	Kansas City 6
Nashville 2	New York 11	Pittsburgh 30
Portland 5	Richmond 16	San Francisco 2

Gospel wisdom is superficial; he has allowed himself to become the preacher merely of an unexamined slogan from the popular idealism of our time. Here is where Shakespeare can help Howse understand better that Gospel whose custodian every preacher is called to be.

Let there be no mistaking: Shakespeare cannot be merely "used" to "reinforce" a sermonic theme which a preacher takes from some popular crusade of our day; rather, Shakespeare asks that we review with him the paths of truth on which sermons ought to be built.

This then is the danger of reading Shakespeare: that once we tackle what he has to say we may have to reformulate our own inadequate grasp of Christian wisdom. But of course all students of Shakespeare, including this reviewer, undergo this humiliation at some time or other, with momentary chagrin but ultimate profit.

Study of Buchmanism

INSIDE BUCHMANISM (An independent inquiry into the Oxford Group Movement and Moral Re-Armament), *by Geoffrey Williamson. Philosophical Library, 227 pp., $4.75*

By H. D. BOLLINGER

In 1921 Frank Nathan Buchman, a man forty-three years of age, arrived in Oxford University from China. He began to teach the students "guidance," "God-control," "Changed Lives," and four absolute rules. They are absolute honesty, purity, unselfishness, and love.

WILLIAMSON

The Movement was known as "A first century Christian Fellowship." In those early days, "it was quite a common thing for undergraduates to queue up for hours simply to get a few moments alone with Buchman for a chat."

In 1925, he brought the "Oxford Group Movement" to the United States via Canada. The purpose was a strong personal evangelism for a "real spiritual renewal." When Buchman came to America, he had perfected the "house-party" technique. This was to "relate modern individuals to Jesus Christ in terms which they understand in an environment which they find congenial."

These "house-parties" are held at wealthy country homes or at the "swankiest" hotels. There has been an almost uncanny outpouring of money to finance almost anything that Buchman wants to do.

Geoffrey Williamson calls attention to the fact that he has a well-developed sense of publicity and has been ready to play to the gallery. For example, thirty-thousand crowded the Hollywood Bowl to see the man who had "changed" Mae West.

In 1938, the Movement took a new turn and it became "Moral Re-Armament." As Williamson says "the old talk of 'winning people to Christ' has been dropped." MRA is now held out as something "acceptable for people of any race or creed."

"The Movement in the period immediately preceding and during World War II took on a strong tone of patriotism and meetings in different parts of the United States presented a new pattern for Democracy."

The Movement has taken still another turn in the post-war period. In July, 1946, at the First World Assembly of MRA to be held in Europe since the war, the anti-communist note was sounded.

Williamson writes concerning his visit to the Switzerland headquarters of the organization. "I amassed a great collection of leaflets and pamphlets. They were filled with the same sort of stuff. Thousands of words about "ideology;" *but not one mention of "the advancement of the Christian religion."*

This book is very readable. It begins with a description of the author taking a special plane from London to Geneva, Switzerland, to visit Mountain House at Caux, one of the headquarters of the Oxford Group or Moral Re-Armament Movement.

The author undoubtedly made a very deep, penetrating, and objective study of the Movement. The four simple pages in the epilogue constitutes for this reader the best part of the book. In this section, the author gives us a brief glimpse into his own religious life. The Movement has adapted *itself* to the changing scenes.

As one reads this book and as one tries to make an objective estimate of this Movement that has been in the world for the past thirty-four years, one would like to talk to Buchman and really know just how he feels about what it has become.

Probably Frank Buchman started in complete sincerity to change people in the name of Christ and changes have come in *his* life and in his Movement. But how?

This book, written by an Englishman, is strongly recommended for all those who desire an up-to-date objective appraisal of Buchmanism.

The Gospel Story

THE LIFE AND TEACHING JESUS, *by Charles M. L Abingdon Press, 336 pp., $3.00*

By JOHN L. CHEEK

Designed primarily as a colleg this should be a useful book a private reading by intelligent l or as a pastor's guide for a se studies in the Jesus. It is w ganized, with nicely adapte survey of th torical Jesus.

LAYMON

There are condensed ch of backgrou formation. H dozen topic Jesus' teachi inserted in th riod of the mi and there is a final chapter on th during significance of Jesus.

The chapters themselves are c Each closes with stimulating qu for discussion which are varied i tern. Chapter bibliographies for f study are made very usable by di into subtopics and specific page ences.

Charles M. Laymon's presentat Jesus follows in the main a mod position, which has points bo strength and weakness. Both sid presented on such questions a Virgin Birth, and the sinlessn Jesus. Opposing viewpoints or co ing data are set forth fairly and cisely throughout the book. The r is helpful in dealing with conf theologies, and conducive to a stu growth. It is especially commenda avoid dogmatism where there is so on which we are not certain.

It would seem, however, r possible nor desirable to remai formly "middle of the road," a withhold judgment continually. mon sets the healing miracles in historical perspective. Despite th solved problem of the empty to inclines strongly to a spiritual int tation of the Resurrection.

The reader is given an imagi and realistic account of John's alyptic preaching and Jesus' d to be baptized. A sharp contr drawn, on the other hand, betwe Pharisees as a whole and Jesus, enemies regrettably become, in nine fashion, "the Jews."

Essentially orthodox views app be assumed, that Jesus predict sacrifice on the cross and the Res

Here It Is...The COMPLETE METAL
hurch Bulletin Board for only $235
e HEADLINER SPECIAL

ith standards, copy board and letters

is the bulletin board your church has ned of because it is a board with so many nsive features but priced so low any church fford one. This is a brand new board, 39x60 es with inner copy board, 33x42 inches. All- l except wooden liner in door frame for ity and wooden frame for inner copy board; ned in black semi-lustre baked enamel. ected from weather, insects; ventilated; in- r lighted. Welded door frame, double gth glass, full-length piano-type hinge, two s. Church name plate copy is limited to 25 rs. Extra letters $1.00 each. Specify black r copy board with white letters or white r copy board with black letters. 609 letters. uded with board is your choice of either lawn tion equipment (consisting of two angles ened to sides of bulletin board with two bolts ither side through clip angles welded to the porting posts) or wall mounting equipment. se specify when ordering.

-4000. Freight extra from Nashville, Tenn.; g. wt., 203 lbs. **$235.00**

Larger Deluxe Boards in the Headliner Series

the churches desiring larger boards, the dliner Series also includes the Headliner reme, Headliner Standard, the Headliner De- . Write for complete information.

Headliner Supreme. A large board, 50x72 es with a removable inner copy board 41x45 es. 609 copy letters and figures in 3 sizes. tproofed metal, finished in durable metallic nze baked enamel. Electrically welded for ect fit. Illuminated by four incandescent s, providing even distribution of light. This he best bulletin board we have to offer and you'll be proud to own.

-1000. Freight extra from Nashville, Tenn.; g. wt., 190 lbs. **$337.50**

The Headliner Deluxe. If your church desires a smaller board, you may prefer the Deluxe. The same fine quality as other "Headliners." 40x62 inches. Copy board, 33x45 inches. **MR-2000.** Freight extra from Nashville, Tenn.; shpg. wt., 143 lbs. . **$260.00**

The Headliner Standard. 50x57 inches, inner copy board, 44x38 inches. A new low-priced attractive and durable board. **MR-3000.** Freight extra from Nashville, Tenn.; shpg. wt., 160 lbs. **$250.00**

Add state sales tax if necessary—none on interstate orders

30-DAY SHIPMENT GUARANTEED

The Methodist Publishing House

Since 1789

Please order from House serving you

Baltimore 3 Chicago 11 Cincinnati 2 Dallas 1 Detroit 1 Kansas City 6
Nashville 2 New York 11 Pittsburgh 30 Portland 5 Richmond 16 San Francisco 2

When in Atlanta or Boston, stop in our COKESBURY BOOK STORES:
In Atlanta, 72 Broad St., N. W. In Boston, 577 Boylston St.

the NEW book by

Weldon Crossland

minister,
Asbury-First
Methodist
Church,
Rochester,
N. Y.

BETTER LEADERS FOR YOUR CHURCH

**How to find them—
How to train them—
How to keep them**

At last!—a "how-to" book of principles and practical suggestions for finding, training, and keeping better leaders in the local church.

The Basic Principles at the opening of each chapter state the fundamental leadership philosophy of the discussion, while the material which follows gives successful techniques and practical plans. There are also searching discussion questions to aid each minister, layman, or official body in applying these principles to the local situation.

A clear-as-a-picture handbook based on the best personnel procedures found in industry today. **$2**

You won't want to miss these other practical books by Dr. Crossland:

A PLANNED PROGRAM FOR THE CHURCH YEAR—**$2**

HOW TO INCREASE CHURCH MEMBERSHIP AND ATTENDANCE—**$2**

HOW TO BUILD UP YOUR CHURCH SCHOOL—**$2**

HOW TO INCREASE CHURCH INCOME—**$2**

Published by Abingdon Press

THE METHODIST PUBLISHING HOUSE

Please order from House serving you

tion, and that "the Jews" secured his death despite a reluctant Pilate and a thrill-seeking Herod. Consistent with the last is the mediating view of the Kingdom as essentially an inward spiritual relation with God which comes by growth and evolution. To the extent this is stressed we bring Jesus into harmony with the modern age, but lose his relation to the age in which he lived.

Despite an inadequate picture of the trial, and a tendency at times to give undue weight to later tradition, Laymon presents on the whole a scholarly and helpful account of the Gospel story. His style is often vivid, as when he interprets Jesus' teaching on money, "One should turn gold into persons rather than persons into gold."

There are clear, brief accounts of complex subjects, notably the Old Testament background for Jesus' stress on love, biblical ideas of future life, and Messianic and apocalyptic hopes. The Gospel data are compactly presented.

In the closing chapter the Resurrection as a continuing spiritual experience of the risen Jesus is the secret of his eternal significance. In countless personal and social ways, Christians continue to find "new life" in Jesus their Lord.

In Search of God

MAN'S KNOWLEDGE OF GOD ("Christian Faith Series"), *by William J. Wolf. Doubleday & Co., 189 pp., $2.95*

By LEON M. ADKINS

The current "revival of religion" and the quest for techniques of religious living have brought down upon the reading public a suffocating accumulation of printed pages. It is reassuring to wriggle one's head up through this mass and to breathe in the refreshing witness of William J. Wolf's book on *Man's Knowledge of God.*

WOLF

The human spirit in the current movement is really in search of God. The author devotes one brief chapter to an analysis of this search and a diagnosis of the confusion as to who God is. From the very way modern man asks the question about "God," Wolf concludes that man is questioning about the God of Christian experience.

Without a trace of dogmatis distinctly a Christocentric bo urally, it is an apologia for th tian faith, but the reader is not conscious of argument as he faithful witnessing. I like his s that when the Living God me Christ, he is not lecturing u incarnation and the atonement he is presenting a revelation o

For a book on theology h writing impresses me not so m series of neatly worked out lec a conversation between a ma deep concern and a reader in s knowledge of God.

One does not have to be a nu gist to be impressed by the there are six chapters preceding on "Jesus Christ and Revelati six chapters following it. Th eighty-seven pages preceding th ter and eighty-nine following does the very format of the boo to be a symbol of the author's in upon the centrality of incarnati

"The significance of Jesus' about God is rescued from abs and theory by the belief that himself the Incarnation of God' love. The Word spoken is really in a historic life." "Jesus is does and does what he is." The knowledge of God is the Incarn

From this center radiate s light illuminating the Old Te the New Testament, revelations tory and in faith. Likewise th ment following the central sheds light upon redemption, t Testament church, the church day, upon the place of reason, r ship to world religions and our situation.

He sees revelation as the which is as valid in gaining kn of God as is the test tube formula in gaining knowledge physical universe.

The minister of a local parish this book invaluable in de "doctrinal" sermons, in gaining sights into the meaning of wo finding his way to bear his wi the Gospel rather than to "son message."

The chapter on "Revelation a son" can be a great help in conv with the person who by reaso toss out revelation.

The chapter on world religion be required reading for every r ary and for every pastor to pres warm enthusiasm of evangelism the same time overcome the c which so often identifies Chr with Western culture.

rning the Self

F AND THE DRAMAS OF RY, *by Reinhold Niebuhr. Scribner's Sons, 246 pp., $3.75*

DO BEACH

oguer in a library might have eciding the proper classification for this latest book by Reinhold Niebuhr. Is it psychology, theology, philosophy of history, political theory? It is all and none of these. Safest classification: Niebuhr, in a class by himself.

UHR

The master hand has not lost its cunning, and the mind rilliance in analysis of culture ched is here at its keenest ma-

nanifold themes of the book, arely are contained under the present, as with Niebuhr's books, a Christian critique of in its foibles and pretensions, religious and secular errors of erstanding.

deals with "the dialogues of with itself, with others and with which Niebuhr develops a more analysis into the anatomy of d, and a more refined psy- than in any of his earlier books. II traces the complex interac- rough the historic development ern culture, between the "Hel- nd the "Hebraic" understandings elf in history. The rationalism of ner, Niebuhr finds, perennially t to the mystery of self-hood, ne latter's feeling for the dra- nd for the incalculable freedom is more astute.

III deals with current political nomic theory, in the West, as ing the self's efforts to build its nities for the realization of self. of the familiar themes are here d: the strictures against the pre- s and simplicities of naturalism, ism, scientism, as well as against riously heretical versions of nity.

e are new themes also, or at seemed so to me: the stress on ue" and "encounter" (derived, uhr acknowledges, from Martin , and a somewhat fuller place n social theory to the necessities archy" and "authority" than was eristic of Niebuhr in his earlier, mbunctious political writing.

This book is no exception to the provocative character of the manner of all his books. He is such a master of the wide range of history (illustrations run a gamut from Paul to Huckleberry Finn) that he is constantly tempted to categorize too simply earlier epochs and schools of thought.

The "Hebraic" and "Hellenic," the "Renaissance" and the "Reformation," even "the Biblical faith," who make up the cast of characters in his play, are quite more complex and variegated, one suspects, than here represented. His categorizations, to be sure, always seem to catch in a phrase the genius of an age or a school of thought, but one wonders if Niebuhrean justice is always done to its inner complexity.

It is assuredly from a profoundly Christian standpoint that Niebuhr makes his analysis of various world-views and secular religions. The "resources of the Christian faith" provide illumination and guidance for the self in its understanding of itself and its place in the drama of history.

But just *how* this faith offers an "adequate frame of meaning" is not told with the precision and cogency that characterize Niebuhr's descriptions of the dilemmas to which it speaks, and his explosions of the pretensions of false Messiahs. Redemptive love is

The Westminster Press

Hymns We Love

STORIES OF THE HUNDRED MOST POPULAR HYMNS

By Cecil Northcott. Delightful reading for all who want to know more about the hymns that have become a well-loved part of worship in the English language. The author is London correspondent of *Christian Century*. $2.50

Christian Love in Everyday Living

By Owen Hutchison. A workable "prescription" for abundant living, based on the concept of Christian love in I Corinthians, Ch. 13. Popular style, for laymen. $2.00

How to Make Church School Equipment

By Thelma Adair & Elizabeth McCort. Practical instructions, with pictures and diagrams, on making equipment that insures better teaching at minimum cost. $1.25

Choral Readings from the Bible

Ed. by Harry J. Heltman & Helen A. Brown. Best-loved Scripture passages arranged for choral reading by large or small groups; music or speech training not necessary.
1-4 copies $1.00 ea. 5 or more, 90¢ ea.

At all bookstores, THE WESTMINSTER PRESS, *Philadelphia 7*

"there," behind it all, but *how* remains a mystery of faith.

For the pastor, this is not an immediately "useful" book. Its richness and worth would lie rather in the strenuous mental gymnastics it engenders in the reading, its darts of magnificent insight into human natures great and small, and its aptness in describing where we are in mid-twentieth century culture, and how we got that way. In this larger sense, it is richly useful.

Building a New Church

WHEN YOU BUILD YOUR CHURCH, *by John R. Scotford. Doniger & Raughley, 246 pp., $3.00*

By JAMES W. LANTRIP

The heading of chapter two, "New Days, New Ways," suggests the challenge of a book which should be carefully studied by those who face the task of building a church to serve the present age.

John R. Scotford presents with restraint and objectivity his belief that we must face with imagination and honesty such emerging factors in American church life as: the remarkable mobility of people in this automotive age with resultant parking problems; increasing costs in building; overcrowding due to new vitality in our churches and shifting population; and modern emphases on Christian education, worship, and recreational needs of the people.

SCOTFORD

In this volume the composite experience of hundreds of churches is presented with clarity and incisiveness by one of the most effective church building consultants in the country.

Costly mistakes might be avoided if this book could be studied by ministers and laymen before such matters as selection of a building site and election of committees are considered. Decisions made in the preliminary stages of a building project are important, as many have discovered to their subsequent sorrow.

It is possible that Scotford's recommendations for the church school may meet with vigorous opposition from some quarters. Much that he has to say about use of space for the Sunday school runs counter to the dogmatism of some experts in the field of Christian education.

His objection to what he calls the "so-many-rooms-or-so-much-space approach" is that ". . . exceedingly few churches can afford to build on that scale today." He makes this interesting observation: "Usually the churches which have lots of money have few children, while those that are overflowing with young life are often short of cash."

Scotford sees emerging a pattern for the immediate future: churches in which multiple services are held on Sunday morning with parallel sessions of the church school. Thus parents would attend worship services while their young children attended Sunday school.

He strongly advocates the spread-out, one-floor church where space and conditions permit this type of construction and makes a strong argument in favor of the economy and efficiency of such an arrangement.

The book is interesting and practical. In my opinion it is "must reading" for any group contemplating the building of a new church.

Symbolism in Religion

RELIGIOUS SYMBOLISM (Religion and Civilization Series), *edited by F. Ernest Johnson. Institute for Religious and Social Studies* (distributed by Harper & Brothers), *263 pp., $2.50*

By PAUL S. SANDERS

The relevance of this symposium is made clear in the article by Marvin P. Halverson, director of the department of worship of the National Council of Churches. He insists that liturgy is by definition functional. "For it is only as the Church discovers its vocation in the modern world that its liturgical life will be brought under the scrutiny of the contemporary and the judgment and renewal of the eternal."

A distinction between realistic and nonrealistic symbolism runs through most of the essays. Some speak of the former simply as "symbol," of the latter as mere "sign." Others draw the same line by speaking of the former as a "true symbol."

What is meant by realistic symbolism may be seen in Paul J. Tillich's view that a symbol points "beyond itself to the ground of being and meaning [and] . . . . participates in the power of the ultimate to which it points. . . ."

Abraham J. Heschel rejects realistic symbolism on the basis of the biblical view of revelation. "God manifests Himself in *events* rather than in *things*, and these events can never be captured or localized in things." Non-realistic symbolism has only arbitrary mean may as well be rejected.

In any event, to know what represent presupposes a prior edge of what they point towar bolic knowledge is at best se and runs the danger of fostering ous religion.

Tillich is aware of the da using realistic symbolism of ide the symbol with what is sym Mordecai M. Kaplan discusses jects what he calls *theurgy*, means that kind of symbolism assumes such identification. O then sympathetic magic, not symbolism, as he makes clear.

To seize the alternative is to tirely the connection between and what is symbolized. The again there is no genuine symb only a sign; for example, the re light which one has been taught as meaning "Stop!"

There is probably unanimous tion of this view of symbolism. one sees the impossibility of delib creating new symbols and the ab of trying to recover traditional bols. Symbols which have to plained are no symbols.

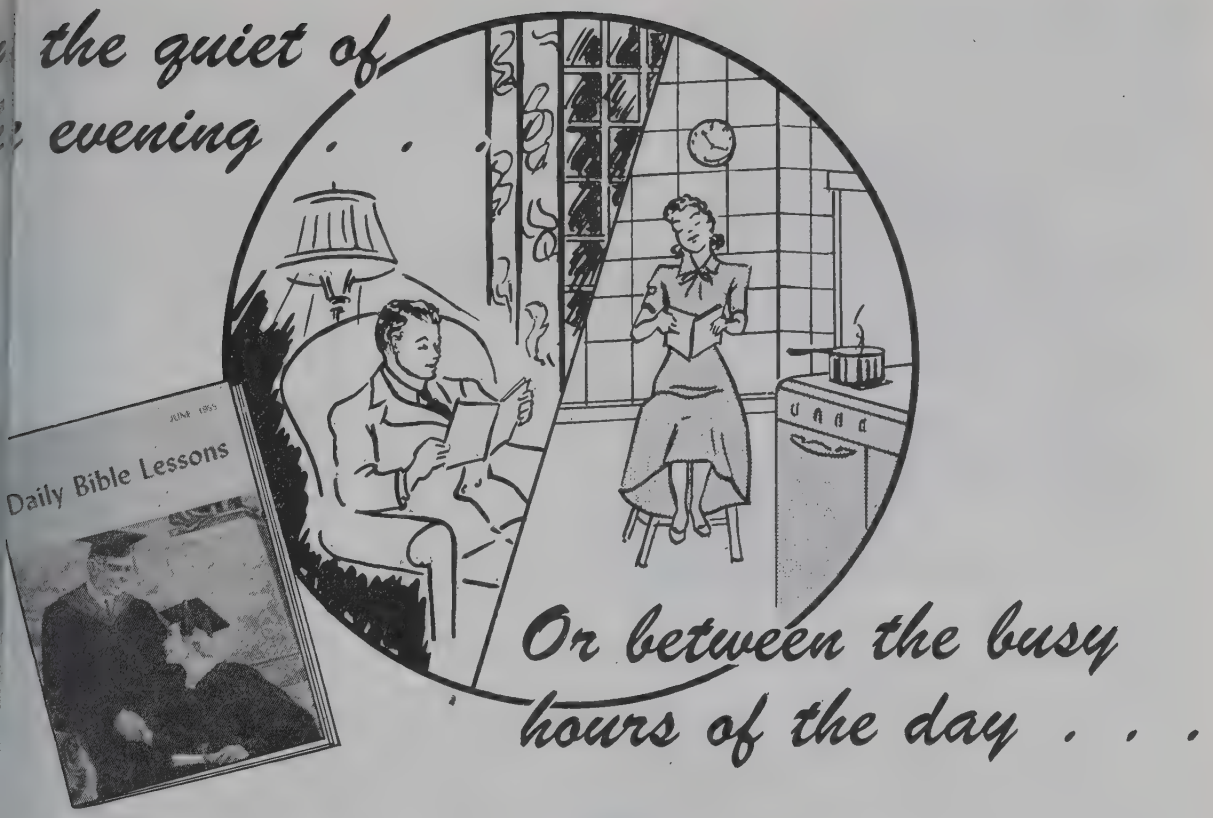
Does this mean then that we ca no genuine symbolism, either bec the nature of biblical religion cause the risk is too great (a risk all make clear)?

Those who make a case for sym are the Catholics (not merely Catholics), for whom the relat matter and spirit is understood in the Greek than in the Hebrew tion; the followers of Tillich, who of the impossibility of knowing even speaking of God, directly; a creative artists, who find re values in literature, architecture, and the dance, but who may no faced with sufficient stringency t plications of the Christian *keryg*

These three groups include, sure, the large majority of the tributors. Even Stanley Romaine per seems to follow Tillich, thoug cluding at a point other than that this reviewer would have dedu the implication of Tillich's views.

Hopper finally denies the poss of a "Protestant art;" but one w whether this means that truly re art would transcend all paroch (even Christianity, as Tillich surely say) or whether it mean for a consistent devotee of the "P tant principle" genuine symbolism only dangerous (which all gran in fact impossible.

At least one thing emerges from the study: that the possibili utility of religious symbolism c settled only in terms of one's



DAILY BIBLE LESSONS

brings the famed International Lessons in five-minute day-by-day readings for the convenience of busy men and women.

LY BIBLE LESSONS is designed expressly for busy men women who do not have the opportunity for extended ods of daily study—those whose Bible reading is limited by rigid demands of the modern workaday world.

he compact size of *DAILY BIBLE LESSONS* makes it ly to carry in pocket or purse for a convenient five-minute ing wherever one may be. Yet, despite its small size, *DAILY LE LESSONS* is packed with an amazing variety of valuable y material—40 brilliant, inspiring pages each month!

distinctly unique feature of *DAILY BIBLE LESSONS* is ystematic daily division of the widely popular International on Series, permitting each day's study to fall into logical ence. Each lesson is interpreted by a renowned lesson writer, and each daily portion contains a pointed illustration from everyday life.

Each daily page of *DAILY BIBLE LESSONS* also contains a Bible reference for the day. Preceding the lesson section are a number of inspiring poems, as well as an editorial and monthly feature articles by prominent religious leaders.

Inspiration and guidance for the busy week are provided through the International Lessons as interpreted in the different, new *DAILY BIBLE LESSONS*—the monthly periodical designed expressly for convenience in individual study and meditation.

DAILY BIBLE LESSONS . . . . . *15¢ per quarter*

The Methodist Publishing House

Please order from House serving you

Baltimore 3 · Chicago 11 · Cincinnati 2 · Dallas 1 · Detroit 1 · Kansas City 6
Nashville 2 · New York 11 · Pittsburgh 30 · Portland 5 · Richmond 16 · San Francisco 2

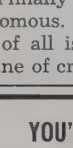
Since 1789

understanding of nature, man, and God.

The fruitful base for a renewed interest in liturgy, symbolism, and sacraments lies not in esthetics or psychology or archaeology, but in theology, which must indeed draw upon the insights of all sciences, arts, and philosophies, but which finally is autonomous—or, rather, theonomous. Perhaps what we need most of all is a renewed study of the doctrine of creation.

YOU'LL NEVER KNOW

what children really think of your kindergarten until you've read



Kathy Ann

KINDERGARTNER

by

FRANCES DUNLAP HERON

This delightful, completely uninhibited book presents Sunday school as it appears to a five-year-old. Demonstrates sound educational principles and practices in actual human situations. By the author of the popular *Betty Ann, Beginner.* $2

PUBLISHED BY ABINGDON PRESS

The Methodist Publishing House

Please order from House serving you

The Liturgical Year

THE EVOLUTION OF THE CHRISTIAN YEAR, *by A. Allan McArthur. Seabury Press, 192 pp., $3.00*

By R. P. MARSHALL

Here is a small book which shows the "new look" in The Church of Scotland. This look is backward, as usual, but it goes a long way back. Instead of stopping with the Reformation, it goes to the primitive church for a careful re-evaluation of the place of the church year in Christian life and worship.

I can commend this book to liturgical scholars, but not to the casual reader. It is a revised thesis by a careful and canny Scot, and that is enough said to prevent its being taken lightly.

But, unfortunately, it is written in the language of the patristic scholar and abounds in references to manuscripts, rites, and literature of all sorts which are out of the range and reach of most of us.

As a diligent reader of all sorts of books on liturgy and worship, I confess that this one has me baffled. It is poorly organized; for instance, one is almost unable to find any real conclusions or résumé of argument until the ve pages.

But for the reader who will dig and carefully sort out the ge patristic lore, the book will pro warding. One of these is found o 161: "It is to be observed that 'nc val of the Virgin was celebra Rome before the seventh centur Presentation in the Temple was a memoration which related origin Jesus Christ, but in later time nificantly enough, it became a f of the Virgin—the Purification distinctive marks of the earlies tionary systems are a complete a of festivals of the Virgin and a limited list of saints' days. The the Virgin and the saints spread middle ages until the whole fab the Christian Year was overgrow

The whole point of the book is in the last seven pages in whic author calls for a renewed study Christian Year in the Ref Churches, and he criticizes the z attempts of the Reformers in Sc to eliminate all traces of the o round of Christian festivals.

He expresses gratitude to the C of England for preserving the litu year, but says that it is not enou build solely on this foundation.

Scotch Presbyterianism must "g yond the 16th century and exami liturgical year in the period of o . . . The materials for such an inve tion were not accessible to the former, but they are available no must be examined. This book is a tempt at such an investigation."

The author suggests a new sche the liturgical year. He would om Pre-Lenten Sundays and Trinity day, substituting for the latter days after Pentecost."

His scheme for the year would vide for the emphasis of the foll themes: Creation and Provi (Sundays before Advent); the Inc tion (Advent); the Ministry and sion (Epiphany to Good Friday) Resurrection, Ascension, and S Coming (Easter to Sunday afte cension); the Church, the Word the Sacraments (Pentecost and fo ing Sundays); and the Christian (remaining Sundays after Pente

This is a typically Scotch sc which places the emphasis upo teaching ministry. Perhaps it is w needed to rescue our preaching the doldrums of non-scheduled i visations and the morass of s Sundays.

One could wish that the writer now go ahead and give us a bo his idea of the Christian Year—on the average minister could read.

The BOOK of LIFE

BUILDS BIBLE-BASED LIVES

Eliminates worry in bringing up children—counteracts unfavorable influences, sets a standard and shapes their destiny.

23rd Edition

8 BEAUTIFUL VOLUMES

4100 fascinating large size pages, over 900 illustrations many in full color, plus Bible maps, helpful notes and complete pronouncing dictionary of Bible names. Bible Text in beloved King James version with glossary of obsolete words and phrases.

Representatives Twice Blest!

- Enables you to combine Christian service with excellent income opportunity—full or part time.

Gives cash income now and retirement benefits later.

Pleasant work in your own community or through travel.

Find out how you can QUALIFY under the new Social Security Law for maximum retirement reward by short term employment now.

Write fully, giving educational background, experience in Sunday School or other religious work. Mail Coupon Today and receive

FREE booklet "OPPORTUNITY PLUS".

Gentlemen: I am interested in your offer. Please send me free booklet "Opportunity Plus."

Name_____

Address_____

City_____ Zone___ State_____

JOHN RUDIN & COMPANY INC.

Also publishers of STORIES OF HYMNS WE LOVE

1018 S. Wabash Ave., Dept. L-62, Chicago 5, Ill.

ence of Evanston

T DID THE WORLD COUNCIL
TO YOU? *by Harold A. Bosley.*
gdon Press, 127 pp., $2.00

EWART W. HERMAN

concise volume by the pastor of st Methodist Church in Evanston is designed as a positive contribution to the ecumenical movement in the United States. It sets out to interpret the words and the work of last summer's assembly to the man in the American new and the American street.

OSLEY

Nothing is more important to the ecal movement than this: to bridge hasm between its spectacular -wide assemblies and the unspecr local congregation, between the lopedic pronouncements of serried hmen and the simple daily truth ristian behavior for the humble ioner.

s is a study book—a primer, if you for the average American congre- by a parish pastor who knows eople. It should be so used by groups both young and old. It is ise a source book for a sermon by preachers who are too busy ade through" the thought provokvanston material.

hort, Harold A. Bosley's book re- the ecumenical movement to the if not always to the roots, from it must feed if it is to continue ng.

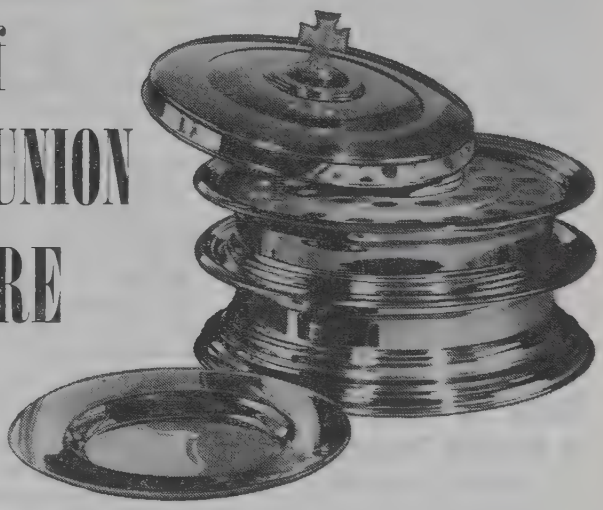
other writer has so resolutely disded the bony structure, the ization, personalities, and his- l data, of the assembly and of the Council itself. That material is ble elsewhere.

y the essential substance is exd from the reports of the six ns of the assembly and from the ge. This essence—seasoned to ican taste—is then attractively nted in the form of a sermonic nge to the individual Christian in mediate community and his world. s such as pacifism and segregation ot soft-pedalled.

achieving its primary purpose it nevitable that the book would have ults of its virtues, especially in its handling of the soul-searing mas of the many Christians under special cross—chiefly non-Ameri--attempting to come to terms with

a thoughtful selection

# of COMMUNION WARE



SUDBURY COMMUNION SETS. Many years of beauty and service can be assured with this communion ware in polished brass, chrome plate or aluminum by Sudbury. Graceful lines and lustrous beauty are reflected in each set, all with the same design, but made of different metals. The brass reveals warmth and richness so befitting the dignity of a church service. An extremely hard surface will prevent the chrome from scratching or marring, and the aluminum is not only tarnish-proof, but is economical, too. All are easy to clean and shipped in a protective plastic cover for storage. Easy handling is maintained by a hidden finger-tip groove. The 40-glass holder in three levels comes with or without the glasses. Budget terms available at no extra cost, write for information. Order by numbers. Postage extra.

BRASS	CHROME PLATE	ALUMINUM
Tray. Stacking; holds 40 glasses. Diameter, 12½ inches; 2½ inches high. **SB-1611.** Shpg. wt., 4 lbs. 8 ozs. $20.00	**Tray.** Stacking; holds 40 glasses. Diameter, 12½ inches; 2½ inches high. **SB-1631.** Shpg. wt., 4 lbs. 10 ozs. $25.00	**Tray.** Stacking; holds 40 glasses. Diameter, 12½ inches; 2½ inches high. **SB-1601.** Shpg. wt., 2 lbs. 9 ozs. $9.00
Glasses to fit the above tray. Shpg. wt., 8 ozs. dozen $1.00	**Glasses** to fit the above tray. Shpg. wt., 8 ozs. dozen $1.00	**Glasses** to fit the above tray. Shpg. wt., 8 ozs. dozen $1.00
Cover. With removable solid brass Maltese Cross. Diameter, 10⅞ inches. **SB-1612.** Shpg. wt., 1 lb. 9 ozs. $18.00	**Cover.** Mounted with Maltese Cross. Diameter, 10⅞ inches. **SB-1632.** Shpg. wt., 1 lb. 9 ozs. $20.00	**Cover.** Mounted with Maltese Cross. Diameter, 10⅞ inches. **SB-1602.** Shipping weight, 8 ozs. $6.00
Base. One base is needed for each stack. Diameter, 12¼ inches. **SB-1613.** Shpg. wt., 1 lb. 9 ozs. $15.00	**Base.** One base is needed for each stack. Diameter, 12¼ inches. **SB-1633.** Shpg. wt., 1 lb. 10 ozs. $18.00	**Base.** One base is needed for each stack. Diameter, 12¼ inches. **SB-1603.** Shpg. wt., 10 ozs. $5.00
Bread Plate. Wide rim; solid brass. Diameter, 10 inches. **SB-1615.** Wt., 1 lb. 1 oz. $10.00	**Bread Plate.** Wide rim; chrome. Diameter, 10 inches. **SB-1635.** Shpg. wt., 14 ozs. $12.00	**Bread Plate.** Wide rim; aluminum. Diameter, 10 inches. **SB-1605.** Shpg. wt., 5 ozs. $3.00

Add state sales tax if necessary—none on interstate orders

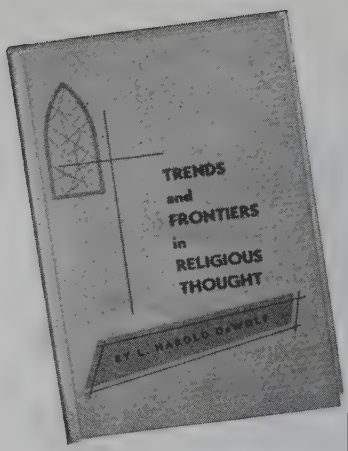
Since 1789

The Methodist Publishing House

Please order from House serving you

Baltimore 3 · Chicago 11 · Cincinnati 2 · Dallas 1
Detroit 1 · Kansas City 2 · Nashville 2 · New York 11
Pittsburgh 30 · Portland 5 · Richmond 16 · San Francisco 2

When in Atlanta or Boston, stop in our COKESBURY BOOK STORES:
In Atlanta, 72 Broad St., N. W. In Boston, 577 Boylston St.



TRENDS and FRONTIERS in RELIGIOUS THOUGHT

by L. HAROLD DeWOLF

"This valuable book has resulted from a series of lectures given in the late Fall of 1954 to a seminar of Methodist student workers. So enthusiastic were those in attendance that it has been felt necessary to put these lectures into book form for wider distribution." —ROGER ORTMAYER, Editor, *motive*, *Church and Campus*.

What are the
TRENDS of
Liberals—
Naturalists—
Fundamentalists—
Neo Orthodoxists—?

1 *copy*	$1.50
5 *copies*	$6.00
10 *copies*	$10.00

Order from
National Methodist Student Movement
P. O. Box 871, Nashville 2, Tenn.

ROBES
Choir and Pulpit

ADD VISUAL BEAUTY TO SPIRITUAL BEAUTY

A complete selection of styles and materials. In all colors including white. Send today for FREE catalogs: C-107 (choir robes); J-107 (children's robes); P-107 (pulpit robes).

COLLEGIATE CAP & GOWN CO.
CHAMPAIGN, ILL., 1000 N. MARKET ST.
NEW YORK 1, N. Y. 366 Fifth Ave. | CHICAGO 1, ILL. 228 N. LaSalle St. | LOS ANGELES 28, CAL. 1634 N. Cahuenga Blvd.

social situations, with international affairs, and not least of all with the Christian hope itself.

The author failed to indicate the nature of the abyss which lies between the normal "healthy" American Christian hopes and the ultimate, eschatological hope which has come to play such a profound role in the thinking not only of postwar Europe but of the younger churches, especially in Asia.

There are other points where further oversimplification could become dangerous to the very ends Bosley laudably hopes to attain; for example, in the tendency to endow the World Council with a personality and authority of its own. This is implicit in the title and throughout the book.

The World Council (unlike the Holy See) does not "think" or "speak" or "move" except as it derives life from its members. It is not the World Council which tackles problems or is fearless in the face of communism, but the member churches standing together.

This is especially true of the convictions expressed at Evanston. The term "World Council" must not be permitted to become a shibboleth.

There is also a tendency to confuse the terms unity and union, divisions and diversities. Not all delegates went home feeling, as Chapter Two seems to imply, that they carried a mandate toward "fuller union," although there was probably no one who did not feel the tug toward greater unity.

Is all division really sin? If so, is it entirely consistent to say that divisions are caused and perpetuated by concern for the Gospel?

How deeply can you go int matters without drowning the e ical neophyte? Bosley stays safe to shore. He no doubt felt he ha so.

His manual is nonetheless effe helping beginners to leave the d Up to a certain point self-assura be a buoy for hope itself.

CHRISTIAN DOCTRINE: A Volume Outline of Christi lief, *by John Mackintosh Philosophical Library, 37 $6.00.*

The author, professor of Sys Theology in Queen's College of ton, Ontario, Canada, offers here volume outline of Christian d The volume is comprehensive, discussions of each doctrine nece brief. The book could be a helpfu to anyone making a study or res theology in a systematic way.

THE HINGES OF DESTINY, *by W. Loew. Muhlenberg Pres pp., $2.75.*

Thoughtful and stimulating, sermons deal with the choice make and how they involv destinies of other persons. The with man as a responsible, y pendent, creature and with the of the cross in human life. The is pastor of Holy Trinity Lu Church in New York.

Reviewers

LEON M. ADKINS, pastor of University Methodist Church, Syracuse, N

ROY W. BATTENHOUSE, associate professor of English, Indiana Univers Bloomington, Ind., and editor of *A Companion to the Study of St. Augus* (Oxford University Press, 1955).

WALDO BEACH, professor of Christian Ethics, Duke University Divinity Sch Durham, N. C.

H. D. BOLLINGER, secretary of the Department of College and Univer Religious Life, Methodist Board of Education, Nashville, Tenn.

JOHN L. CHEEK, professor of Bible, Albion College, Albion, Mich.

STEWART W. HERMAN, director, Latin America Committee of the Luthe World Federation, United Lutheran Church, and executive secretary, Division of Lutheran Co-operation in Latin America of the Nati Lutheran Council, and author of *Report from Christian Europe* (Friends Press, 1953).

JAMES W. LANTRIP, pastor of Inglewood Methodist Church, Nashville, Te

R. P. MARSHALL, editor, *North Carolina Christian Advocate*.

PAUL S. SANDERS, instructor in Religion, Amherst College, Amherst, M

HUGH C. STUNTZ, president and professor of Missions, Scarritt College Christian Workers, Nashville, Tenn., and author of *The United Nati Challenge to the Church* (Abingdon Press, 1948).

OKS
iefly Noted

TWO-WAY, *by Chad Walsh. per & Brothers, 75 pp., $2.50.*

ook of verse by a university of English and Episcopal min- ho knows that "the world re- by the camera is the one-tenth eberg above water." In a number s and concerning a number of ts, feelings, and things, Chad sings. And, like Pascal, he says an knows of paradise in two ways s misery and in his dignity: "I e we all knew that Eden had ost" and "Eden has opened an in blank verse, in music, in bed. arms of a locust tree upon the ky."—RICHARD H. RICE

LOGY AND REALITY (Essays Restatement), *by W. Norman enger. Seabury Press, 235 pp., 25.*

approach to Christian theology is ted in this book, which grows out ious lectures and articles by this . He has rewoven them to achieve derlying unity expressed in the f the book, which is its basic . The volume is both apologetic terpretative, seeking to help the gain a better understanding of of the main Christian doctrines, better understanding of the func- theology in the life of the Church

HEARTS REJOICE, *edited by n E. Meyer. Wartburg Press, pp., $2.00.*

se are twenty-four meditations on crament of Holy Communion as stood in the Lutheran tradition. chapter is by a different writer.

ARY OF READINGS, *by John llie. Charles Scribner's Sons, pp., $2.50.*

re are 365 selections for daily tion in this book, which is called panion volume to *A Dairy of e Prayer* (Charles Scribner's $1.50), prepared previously by al Baillie, who is Dean of the y of Divinity in Edinburgh Uni- . A highly recommended book for neditation.

YEARS OF OUR LORD, *by rles M. Crowe. Abingdon Press, pp., $2.50.*

nteen sermons based mainly on rom Matthew and Luke. They vents in the life of the Christ.

THE WHOLE ARMOR OF GOD, *by Ralph W. Sockman. Abingdon Press, 78 pp., $1.00*

A book of seven meditations based upon Paul's inscription of "the whole armor of God." Included are chapters on "The Breastplate of Righteousness," "The Shield of Faith," "The Sword of the Spirit."

BRINGING SOULS TO CHRIST, *edited by John A. O'Brien. Hanover House, 223 pp., $2.95*

This book brings together a number of magazine articles and other pieces covering some of the methods of evangelism and lay visitation that have been used in the Roman Catholic Church. These are discussions of ways in which both laymen and priests have won people for Christ. An enlightening and useful book.

TWO MINUTES TILL MIDNIGHT, *by Elmer Davis. Bobbs-Merrill Co., 207 pp., $2.75.*

The author of the timely and forthright book, *But We Were Born Free* (Bobbs-Merrill Co., $2.75), now gives us a provocative volume dealing with "political and psychological conditions which might bring on, or might discourage, a war, and might or might not persuade many other nations to be on our side." Davis thinks that many of our troubles have been brought on by our own stupidity and wilfulness, and that God will not necessarily be on our side —or the side of the Russians—in the event of a hydrogen war.

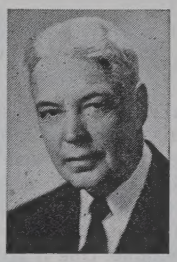
THE AGE OF REFORMATION, (Development of Western Civilization Series), *by E. Harris Harbison. Cornell University Press, 145 pp., $1.25.*

Here is a series of essays, in paperback form, written as a text for an introductory survey course in history that would meet requirements seen as necessary for the present-day reader. It must be brief, readable, based on sound scholarship, assume no previous knowledge of history on the part of the reader. The writer has produced a very readable interpretation of the European world of the sixteenth century. A helpful chronological summary and suggestions for further reading are included.

JOHN CARROLL OF BALTIMORE: Founder of the American Catholic Hierarchy, *by Anna-belle M. Melville. Charles Scribner's Sons, 338 pp., $4.50.*

An officially approved biography of the man who founded the American Roman Catholic hierarchy in the latter part of the eighteenth century.

THE NEW BOOK BY



Walter Russell Bowie

THE STORY OF THE CHURCH

A COMPANION TO *THE STORY OF THE BIBLE*

In brilliant pageantry, the Church's long story—from the time of Christ to the present day—sweeps across these pages. Dr. Bowie combines his profound knowledge of theology and church history with the vivid use of detail as he depicts unforgettably the scenes which were mileposts in the Church's history. *The Story of the Church* brings every Christian a clearer understanding of the past—and purpose—of his Church, giving him inspiration and courage to take his place proudly in its present—and future. Illustrated. *Published September 12.* $2.95

Also by Dr. Bowie—

THE STORY OF THE BIBLE

The timeless stories of the Bible told with all their might and majesty, with all their power and pageantry. "Can be read wih profit and delight by anyone above the age of twelve."—*Christian Century.* Illustrated. $3.95

THE BIBLE STORY FOR BOYS AND GIRLS

Old Testament

The epic stories of the Old Testament brought to life with beauty, reverence, and simplicity. Illustrated in color. $3.50

THE BIBLE STORY FOR BOYS AND GIRLS

New Testament

A simple and beautiful retelling of the most significant story of all time—that of Jesus and his followers. Illustrated in color. $2.50

PREACHING

"It will quicken . . . a fresh sense of vocation as well as a desire to present in ever more compelling fashion the Gospel."—*Pulpit Digest.* $2.75

Published by Abingdon Press

THE METHODIST PUBLISHING HOUSE

Please order from House serving you

Music for Advent

[*Continued from page 29*]

a very beautiful and effective Communion service.

Increasing in popularity are anthems based on familiar hymns, which include congregational singing for at least one of the stanzas. The skillful choir director can make his own arrangement from the hymnal, but there are many good arrangements available. One is an arrangement of "Joy to the World" (H-M, #1871, 18 cents). The congregation joins in singing the last stanza, "He rules the world," and the anthem moves to a climactic "Amen."

Easy Christmas Anthems

"Angels We Have Heard on High," arranged by Olson (Summy, #1512, 20 cents)

"Carol of the Birds," by Noble Cain (H-M, #1507, 18 cents)

"Away in a Manger" (Soprano Solo and Children's Choir optional), by Luther-Hokanson (Summy, #1345, 20 cents)

"As Lately We Watched" (Belwin, #1212, 20 cents)

Medium Anthems

"The Christ Is Born Today," by Nyquist (Pro Art, #1589, 18 cents)

"Glory to God in Heaven," by Rozinski, 3 Polish carols (Presser, #312-40205, 20 cents)

"Who Is It in Yon Manger Lies?" by Blake (Summy, #1518, 20 cents)

"Ah, Dearest Jesus, Holy Child," by Gillette (Summy, #1358, 20 cents)

Difficult Anthems

"To a Virgin, Meek and Mild" (Annunciation), arranged by L. Stanley Glarum (H-M, #1689, 22 cents). This is an eight-part carol for *a cappella* presentation. Based on a folk-carol from Spain, it is characterized by the changes of tempo found in Spanish music.

"Lullaby of the Christ Child" (Susani), arranged by Van A. Christy (H-M, #1698, 22 cents). Another eight-part carol for *a cappella* choir. This is a famous fourteenth century carol given symphonic choral treatment. For the well-trained choir this will be a great musical contribution to the Christmas season.

"Holy Infant, Pure and Sweet," by Hokanson (Summy, #1344, 20 cents). An eight-part anthem, with Junior Choir. Solo may be sung either by a soprano or by the Junior Choir.

The beginning of Epiphany, January 6, concludes the season of Christmastide. Through Epiphany Eve, January 5, the music may continue to suggest the appearance of the Wise Men and the Shepherds. Happily or otherwise, the only Sunday in this period in 1953 falls on New Year's Day.

The possible music is quite scarce, but here are three suggestions: "As the Snowflakes Gently Fall" (Kjos, #2018, 20 cents), "The Christmas Symbol" (Augsburg, #235, 15 cents), "Gloria in Excelsis," Waring Choir Series (Shawnee Press, 25 cents). Devotees of Waring will find the last anthem, arranged by Lara Hoggard, a very thrilling song of praise particular Sunday.

Addresses of Publishers

Augsburg Publishing House, 42 St., Minneapolis 15, Minn.; Belw 250 Maple Ave., Rockville Centr N. Y.; Hall & McCreary Co. (s H-M), 434 S. Wabash Ave., Chica Neil A. Kjos Music Co., 223 West Chicago 6, Ill.; Theodore Presser C Mawr, Pa.; Pro Art Publications, 4 Ave., Westbury, L. I., N. Y.; E. C. S Music Co., 221 Columbus Ave., B Mass.; Shawnee Press, Delaware Gap, Pa.; Clayton F. Summy Co Wabash Ave., Chicago 4, Ill.; Mus lishers Holding Corp. (M.P.), 488 Ave., New York 22, N. Y.

Your Right to Say

[*Continued from Page 1*

braska. Of course, I must take e to it.

Our ritual can be shortened wi framework now provided. For insta Ten Commandments, the Beatitud the responsive scripture from the Isaiah can well be omitted. They tional in our present order. An Epi Gospel ought to be read in their pl cause the reading of scripture has had a part in the services of the The entire list of scripture sentenc vided for the offertory need not be a single one of them would be qu ficient.

When there is a closing hymn, th in Excelsis does not have to be every Communion Service. Perso would certainly want to see it Christmas and Easter and at othe festival seasons in the church's l it can sometimes be omitted.

The sermon need not be a lon perhaps ten or fifteen minutes if a real shortage of time. Promotion announcements, and "remarks" h place in any of the services of the When we gather in the Lord's ho when we gather at the Lord's tab cially, we have come to hear wh would say and to receive what Go give. . . .

We ought not to change our system of distributing the elemen people have a right to receive th bread and wine from their pastor as their servant in waiting on them —that was why he was ordained a as well as an elder or presbyte is no provision in our church for tribution of Holy Communion by nor ought there to be. . . .

The entire Communion service, hymns or sermon, can be read in less than thirty minutes and Con administered to twenty or thirty It seems to me that we ought to to find the time for full congre services according to our usual pra with our historic liturgy. . . .

THOMAS C. DA

Albert and Mountain Top Meth Parish
Mountain Top, Pa.

THE CROSS AND THE EAGLE
By Julius Berstl
An intimate and colorful picture of Paul, champion of the Christian faith, and his fight against the Roman frame of mind typified by the Emperor Nero. By the author of *The Tentmaker*. $3.50
coming . . . R. M. Berry's novel of mixed marriage—
HIGH IS THE WALL
at all bookstores
MÜHLENBERG PRESS • Philadelphia

RELIGIOUS
LIBRARIES
PURCHASED
Baker Book House - Grand Rapids 6, Mich.
Dept. TP

MINISTRY THRU MUSIC
P. O. Box 241
Woodside, N. Y.
A Placement Service for Church Musicians

IT'S EASY TO SELL "Sunshine Line"
You can't miss! The famous "Sunshine Line" cards sell themselves. They are America's favorite religious cards. There is a new religious awakening in America and people are demanding Christ-honoring Christmas greetings. Sell the leading religious assortments! Write today for literature on the "Sunshine Line," other leading boxes, and fast-selling Christmas items.
SAMPLE KIT ON APPROVAL
TRIUMPHANT ART PUBLISHERS, Dept. M12
Anderson, Ind. or San Jose, Calif.
Name _____
Address _____
City _____ Zone _____ State _____
☐ Please send literature ONLY

CORONET educational films

for more interest . . . knowledge . . . retention

You'll find that films, if used properly, will add much to your Church School classes. These films can help train your teachers and, when shown in the classroom, make a lasting impression on the people who come to your Church School to learn about the traits that are important to a Christian life.

Teaching in the Church School

roduced by The Methodist Publishing House

his is a new type of leadership education film. It's ot a fictional story but an actual photographic record f the experiences of 22 intermediate boys and girls, heir teachers, their pastor, and their parents. This lm is especially suitable for teachers and counselors f older juniors, intermediates, and senior youth. 16 m., black and white, 30 minutes.
ental . . . . . postage extra, **$5.00**

New Coronet Titles

THE GOLDEN RULE

lesson for beginners. Everyday situations to which he Golden Rule applies are dramatized for children. 1 minutes, black and white, 16 mm.
ental . . . . . postage extra, **$3.00**

WINTER IS AN ADVENTURE

cotty discovers the changes in nature and the wonders f God's winter world. 11 minutes, color, 16 mm.
ental . . . . . postage extra, **$5.00**

COLLEGE: YOUR CHALLENGE

Here is a presentation of the benefits of college, both cademic and non-academic. 11 minutes, black and hite, 16 mm. Rental . . . . . postage extra, **$3.00**

HIGH SCHOOL: YOUR CHALLENGE

his film is designed to help the drop-out problem nd make high school more meaningful. 13 minutes, lack and white, 16 mm.
ental . . . . . postage extra, **$3.00**

Films for the Church School

RIGHT OR WRONG

Provides students with a basic knowledge of the reasons for their moral decisions, and helps them to understand why those decisions must be made. 10 minutes, black and white, 16 mm.
Rental . . . . . postage extra, **$3.00**

WHAT IS CONSCIENCE?

This is an outstanding discussion type film on understanding the nature of conscience, the purpose it serves, and how it affects us in our daily lives. 11 minutes, black and white, 16 mm.
Rental . . . . . postage extra, **$3.00**

LET'S SHARE WITH OTHERS

This film includes such behavior patterns as dividing things, taking turns, sharing through words and expression and doing things together. The values and pleasures that come with sharing are emphasized. 10 minutes, black and white, 16 mm.
Rental . . . . . postage extra, **$3.00**

LET'S PLAY FAIR

Intermediate boys and girls will realize after seeing this film that fair play is the way to have the most fun. Sharing, obeying rules, etc., are some of the basic elements of fair play dealt with in this inspirational film. 12 minutes, black and white, 16 mm. Rental . . . . . postage extra, **$3.00**

Add state sales tax if necessary—none on interstate orders

The Methodist Publishing House

Please order from House serving you

Since 1789

Baltimore 3 · Chicago 11 · Cincinnati 2 · Dallas 1 · Detroit 1 · Kansas City 6
Nashville 2 · New York 11 · Pittsburgh 30 · Portland 5 · Richmond 16 · San Francisco 2

When in Atlanta or Boston, stop in our COKESBURY BOOK STORES:
In Atlanta, 72 Broad St., N. W. In Boston, 577 Boylston St.

Working *with* People

Organized religion, . . . if it is to save itself, must become more closely identified with the everyday aspirations of people. The church must be at least as human as labor, its leaders more sensitive to mankind's struggle, if it is to regain the ground lost in recent years. Those who would bring religion to the people must live with the people. Sermons and exhortations will not do the job. The confidence of the worker can be won only by those who are willing to preach less and live more. We must get over our concept of doing things *for* people, and work *with* them. Christmas baskets and philanthropy are mockeries in an economy in which poverty is an anachronism.

—Kermit Eby, in *Labor's Relation to Church and Community* (Institute for Religious and Social Studies)

—Used by permission

REV G R VAUGHAN 10-56
505 S A ST
ARKANSAS CITY KANS